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Number 1160

A COMMENTARIE VPON THE FIRST Chapter of the Epistle of Saint PAVL, written to the EPHESIANS.

WHEREIN, BESIDES the Text fruitfully explained: some principall Controuersies about Predestination are handled, and diuers *Arguments of* Arminius *are examined.*

Paul Bayne

By Mr PAVL BAYNE, sometime Preacher of Gods Word at Saint ANDREVVES in CAMBRIDGE.

PHIL. 2.13.14.

Worke out your owne saluation with feare and trembling.

For it is God which worketh in you, both to will, and to doe, of his good pleasure.

LONDON:
Printed by THOMAS SNODHAM, for ROBERT MYLBOVRNE, and are to be sold in Pauls Churchyard, at the Signe of the Beare. 1618.

TO THE RIGHT WORSHIPFVLL

Sir HENRY YELVERTON Knight, His *Maieſties Atturney Generall, all happineſſe* of this life, and the next.

MOſt reſpected Sir, I need not certifie you how ſingular a commendation of greatneſſe it is, to haue goodneſſe linked with it; whether it be that goodnes which is conuerſant in doing kinde offices to the liuing, or to the dead: Nay ſurely, that good which is ſtretched forth to the liuing, in ſome regards is the inferiour of the two, as which may eyther in heart or deed be recompenced; but that which is performed toward the deceaſed, can not at all by him that is not, *be known; much leſſe can it be any way requited: Onely it remaines as an high commendation to the liuing, that they ſtill exerciſe acts of Loue and goodneſſe toward ſuch as are departed this preſent life. This I ſpeake, Right worſhipfull Sir, to prouoke you at this time to vouchſafe the gracious aſpect of your countenance, and your*

worthy Patronage to this ensuing Commentary of a godly learned man, now at rest in the Lord. He was once of the same Colledge where your Worship began to lay the foundation of your owne studies; and was not vnknown to your selfe: In which regards I haue made the bolder with you, in becomming an humble and earnest suiter, that you would be pleased of your goodnes to suffer this Orphane-Treatise to repose it selfe vnder your wings; whereof, if it shall please you, Worthy Sir, (as your many and great affaires will permit,) to reade some passage or place, I doubt not but you shall meet with matters, which at once may both profit and delight you. The Author whilest hee liued, had an indisposition and antipathy to the Presse; but since his death, diuers learned men haue pressed mee, not to conceale some writings of his, which came to my hands; yea, they haue challenged mee, as indebted to the Church and common good, touching the publication of this part especially: Accept therefore, I pray you, Right Worshipfull Sir, my tendred duty of Dedicating this worke to your name; which, if it shall please you to doe, I shall rest exceedingly bounden to pray for the continuance and increase of all prosperity to you, from the God who is neuer wanting to honour those who honour him.

Your Worships ready bounden
to all good seruices,

E. C.

To the Reader.

NOtwithstanding the worlds complaint, of the surfeit of Bookes (hasty wits being ouer-forward to vent their vnripe and mishapen conceits;) yet in all ages there hath been and will be necessary vses of holy Treatises, applyable to the varietie of occasions of the time; because men of weaker conceits, cannot so easily of themselues discerne how one truth is inferred from another, and proued by another, especially when truth is controuerted by men of more subtile and stronger wits. Whereupon, as Gods truth hath in all ages beene opposed in some branches of it; so the diuine prouidence that watcheth ouer the Church, raised vp some to fence the Truth, and make vp the breach: Men gifted proportionably to the time, and as well furnisht to fight Gods battels, as Sathans champions haue beene to stand for him: neither haue any points of Scripture beene more exactly discussed, then those that haue beene most sharpely oppugned, opposition whetting both mens wits, and

and induſtry, and in ſeuerall ages, men haue beene ſeuerally exerciſed. The ancienteſt of the fathers had to deale with them, without (the Pagans,) and eſpecially with proud Heretickes, that made their own conceits the meaſure of holy truth, beleeuing no more then they could by reaſon comprehend in the artícts of the Trinity, and natures of Chriſt; whence they bent their forces that way, and for other matter wrote more ſecurely. Not long after, the enemies of grace, and flatterers of nature, ſtirred vp Saint *Auguſtine* to challenge the doctrine of Gods predeſtination and grace, out of their hands, which he did with great ſucceſſe as fitted with grace, learning, and wit, for ſuch a conflict, and no Scriptures are more faithfully handled by him, then thoſe that were wreſted by his oppoſites, and ſuch as made for the ſtrengthning of his owne cauſe. In other writings hee tooke more liberty. His Schollers *Proſper*, *Fulgentius*, and others intereſſed themſelues in the ſame quarrell.

In proceſſe of time, men deſirous of quiet, and tyred with controuerſies, began to lay aſide the ſtudy of Scriptures, and hearken after an eaſier way of ending ſtrife, by the determination of one man, (the Biſhop of Rome) whom virtually they made the whole Church; ſo the people were ſhut vp vnder ignorance and implicite faith, which pleaſed them well, as eaſing them of labour of ſearch, as vpon the ſame irkeſomeneſſe of trouble, in the Eaſterne parts, they yeelded to the confuſion and abomination of Mahometiſme.

And

And leaſt Schollers ſhould haue nothing to doe, they were ſet to tye, and vntie Schoole-knots, and ſpinne queſtions out of their owne braine, in which brabbles they were ſo taken vp, that they ſleightly looked to other matters; as for queſtions of weight, they were ſchooled to reſolue all into the deciſiue ſentence of the ſea Apoſtolicke; the authoritie of which they bent their wits to aduance; yet then Wiſedome found children to iuſtifie her: for Scriptures that made for authority of Princes, and againſt vſurpation of Popes, were well cleared by *Occam*, *Marſilius*, *Patauinus*, and others, as thoſe of predeſtination and grace by *Ariminenſis*, *Bradwardine*, and their followers, againſt Pelagianiſme then much preuailing.

At length the Apoſtaſie of Popery ſpread ſo far, that God in pitty to his poore Church, raiſed vp men of inuincible courage, vnwearied paines, and great skill in Tongues and Arts, to free Religion, ſo deepely inthralled; from whence it is that we haue ſo many iudicious Tractates and Commentaries in this latter age. And yet will there be neceſſary vſe of further ſearch into the Scriptures, as new hereſies ariſe, or old are reuiued, and further ſtrengthned. The conuiction of which, is then beſt, when their crookedneſſe is brought to the ſtreight rule of Scriptures to be diſcouered. Beſides, new expoſitions of Scriptures will be vſefull, in reſpect of new temptations, corruptions in life, and caſes of conſcience, in which the minde will not receiue any ſatisfying reſolution, but from explication and application of Scriptures.

Moreouer, it is not vnprofitable that there ſhould be diuers Treatiſes of the ſame portion of Scriptures, becauſe the ſame truth may be better conueyed to the conceits of ſome men by ſome mens handling then others, one man reliſhing one mans gifts more then anothers. And it is not meete that the glory of Gods goodneſſe and wiſedome ſhould be obſcured, which ſhineth in the variety of mens gifts, eſpecially ſeeing the depth of Scripture is ſuch, that though men had large hearts, as the ſand of the ſea ſhore, yet could they not empty out all things contained; for though the maine principles be not many, yet deductions, and concluſions are infinite, and vntill Chriſts ſecond comming to iudgement, there will neuer want new occaſion of further ſearch, and wading into theſe deepes.

In all which reſpects, this Expoſition of this holy man, deſerues acceptance of the Church, as fitted to the times, (as the wiſe Reader will diſcerne.) He went through the whole Epiſtle, but left large notes of no Chapter but this, which in ſome few places are not ſo full as could be wiſhed for clearing ſome few obſcurities; yet thoſe that tooke the care of ſetting them out, thought it better to let them paſſe as they are, then be ouer bould with another mans worke, in making him ſpeake what hee did not, and take them as they be, the greateſt ſhall finde matter to exerciſe themſelues in, the meaner matter of ſweete comfort and holy inſtruction, & all confeſſe that he hath brought ſome light to this excellent portion of Scripture.

He

He was a man fit for this taske, a man of much communion with God, and acquaintance with his owne heart, obseruing the daily passages of his life, & exercised much with spirituall conflicts: As Saint *Paul* in this Epistle neuer seemeth to satisfie himselfe in aduancing the glory of grace, and the vilenesse of man in himselfe; So this our *Paul*, had large conceipts of these things, a deepe insight into the mystery of Gods grace, and mans corruption; hee could therefore enter further into *Pauls* meaning, hauing receiued a large measure of *Pauls* spirit. He was one that sought no great matters in the world, being taken vp with comforts and griefes, vnto which the world is a stranger; one that had not all his learning out of Bookes; of a sharpe wit, and cleare iudgement: though his meditations were of a higher straine then ordinary, yet he had a good dexteritie, furthered by his loue to doe good, in explaining darke points with lightsome similitudes. His manner of handling questions in this Chapter is presse, and Schoole-like, by Arguments on both sides, Conclusions, and Answeres, a course more sutable to this purpose then loose discourses.

In setting downe the obiect of Gods Predestination, hee succeedes him in opinion, whom hee succeeded in place; in which point Diuines accord not, who in all other points doe ioyntly agree against the troublers of the Churches peace, in our neighbor Countries; for some would haue man lye before God in predestinating him, as in lapsed and

miserable estate; others would haue God in that first decree to consider man abstracted from such respects, and to be considered of, as a creature alterable, and capable either of happinesse or misery, and fit to be disposed of by God, who is Lord of his owne, to any supernaturall end; yet both agree in this. First, that there was an eternall separation of men in Gods purpose. Secondly, that this first decree of seuering man to his ends, is an act of soueraignty ouer his creature, and altogether independant of any thing in the creature, as a cause of it, especially in comparatiue reprobation, as why he reiected *Iudas*, and not *Peter*; sinne foreseene cannot be the cause, because that was common to both, and therefore could be no cause of seuering. Thirdly, all agree in this, that damnation is an act of diuine iustice, which supposeth demerit; and therefore the execution of Gods decree is founded on sinne, either of nature, or life, or both. My meaning is not to make the cause mine, by vnnecessary intermedling; The worthinesse of the men on both sides is such, that it should moue men to moderation in their censures either way; Neither is this question of like consequence with others in this businesse, but there is a wide difference betweene this difference and other differences. And one cause of it, is the difficulty of vnderstanding, how God conceiues things, which differs in the whole kinde from ours, he conceiuing of things, altogether and at once without discourse, we one thing after another, and by

by another. Our comfort is, that what we cannot see in the light of nature, and grace, we shall see in the light of glory, in the Vniuersitie of heauen; before which time, that men should in all matters haue the same conceipt of things of this nature, is rather to be wished for, then to be hoped. That learned Bishop, (now with God,) that vndertooke the defence of Mr *Perkins*, hath left to the Church, together with the benefit of his labours, the sorrow for his death, the fame of his worth; an example likewise of moderation, who though hee differed from Mr *Perkins* in this point, yet shewed that he could both assent in lesser things, and with due respect maintaine in greater matters. If we would discerne of differences, the Church would be troubled with fewer distempers; I speak not as if way were to be giuen to *Vorstian*, lawlesse, licentious liberty of prophesie; that euery one, so soone as he is bigge of some new conceipt, should bring forth his abortiue monster: for thus the pillars of Christian faith would soone be shaken, and the Church of God, which is a house of order, would become a Babell, a house of confusion. The dolefull issues of which pretended liberty, we see in *Polonia*, *Transiluania*, and in countries neerer hand. We are much to blesse God for the Kings Maiesties firmenesse this way, vnto whose open appearing in these matters, and to the vigilancie of some in place, we owe our freedome from that schisme, that troubleth our neighbours.

But for diuersity of apprehensions of matters

farre remote from the foundation; theſe may ſtand with publike and perſonall peace. I will keepe the Reader no longer from the Treatiſe; the bleſſing of heauen goe with it, that through the good done by it, much thankeſgiuing may be to God, in the Church, *Amen.*

Grays Inne.

R. SIBBS.

The Doctrines gathered out of this Commentary, vpon the first Chapter of the *Ephesians*.

Verse 1.

1 *Ministers must inculcate to themselues, and to those with whom they haue to deale, that their calling is from God.* Doct.

2 *The quality of the person that brings the matter of this Epistle to vs, is that hee is an Ambassador of Christ.*

3 *Wee must account it our greatest dignity that wee belong to Christ.*

4 *It is the will of God that doth assigne to vs our seuerall callings.*

5 *All the members of the visible Church are to be Saints.*

6 *In the most wicked places, God gathereth and maintaineth his people.*

7 *It is faith in Christ alone with maketh men Saints.*

Verse 2.

1 *It is the duty of Christs Ministers to blesse the faithfull children of the Church, as in the name of God.* Doct.

2 *The most holy and iustified persons haue need of grace.*

3 *The most excellent thing to be sought for aboue all o-*

other, is the fauour of God, that his Grace may be with vs.

4 *True peace is a most singular blessing.*

5 *All true peace is that which is bred in vs from the knowledge of Gods loue toward vs.*

6 *God our Father, and the Lord Iesus Christ, are the authors of true peace.*

Verse 3.

Doct.

1 *A good heart must be ready on consideration of Gods benefits to breake forth into praises.*

2 *Euery Christian heart is to magnifie God, in that hee hath beene the God of Christ our Lord.*

3 *The sense and knowledge of Gods blessing vs, is it which maketh God blesse vs againe.*

4 *Our heauenly Father blesseth all his children.*

5 *The faithfull ones, and sanctified, are they who are blessed of the Father.*

6 *Spirituall benefits make the regenerate man thankefull.*

7 *All our blessings are giuen vs in the heauens.*

8 *God dealeth liberally with his children, giuing them all kinde of spirituall blessings.*

9 *Wee come to be blessed in and through Christ our Lord.*

Verse 4.

Doct.

1 *Our Election is a blessing worthy all thankefulnesse.*

2 *The Elect are such who haue true faith and holinesse.*

3 *The grace of Election beginneth with Christ, and discendeth to vs in him.*

4 *Gods*

4 *Gods loue borne vs in Christ, is not of yesterday, but before all worlds.*
5 *God hath of Grace chosen vs to the supernaturall life.*
6 *God hath not only chosen vs to this life, but to the perfection of it.*
7 *God hath of grace taken vs to this life, that wee shall liue in his glorious presence.*

Verse 5.

1 *God doth first loue vs to life, before the meanes bringing vs to life are decreed.* Doct.
2 *God hath not onely chosen some, but ordained effectuall meanes, which shall most infallibly bring them to the end which they are chosen.*
3 *Such we may say are predestinated, who haue beliued, and are sanctified.*
4 *God hath determined before all worlds to bring vs to this, that we should be his adopted children.*
5 *The life which God hath ordained by meanes prepared to bring vs vnto, is a life comming immediatly from his grace.*
6 *God out of his meere good will doth determine both the end and all the meanes by which hee will bring vs to the end.*

Verse 6.

1 *All the Lord did from eternity intend about man, hath no end but his owne glory.* Doct.
2 *God doth generally intend the praise of his grace, in all such who are predestinated by him.*
3 *The attributes of God are his essentiall glory.*

4 That

4 *That grace which in time doth worke all good things for vs, is the same which before all time did purpose them to vs.*

5 *The grace of God doth bring vs to receiue fauour and grace, in and through his beloued.*

Verse 7.

Doct. 1 *In Christ is to be found deliuerance from all spirituall thraldome.*

2 *All of vs are by nature no better then in a spirituall captiuity.*

3 *Wee haue deliuerance from our spirituall thraldome by Christ.*

4 *That by which we are ransomed and redeemed, is the bloud of Christ.*

5 *To haue our sinne forgiuen, is to be redeemed and set free from all euill.*

6 *Euery belieuer in Christ receiueth forgiuenesse of his sinnes.*

7 *God from his rich grace giueth vs pardon of sinne.*

Verse 8.

Doct. 1 *God giueth pardon of sinne to none, to whom hee first hath not giuen wisedome and vnderstanding.*

2 *True wisedome and vnderstanding are gifts of Gods grace in Christ Iesus.*

3 *God doth giue wisedome and vnderstanding plentifully to vs, whose sinnes he forgiueth.*

Verse 9.

Doct. 1 *God worketh sauing wisedome in none in whom hee openeth*

openeth not the doctrine of wisedome, the Gospell of saluation.

2 *The doctrine of our saluation through Christ is a hidden secrecie.*

3 *The reason why God reuealeth or openeth the Gospell to any, is his meere gracious pleasure within himselfe.*

Verse 10.

1 *God hath set seasons wherein hee will accomplish all his purposed will.* Doct.

2 *God by opening vs the Gospell doth bring vs his Christ.*

3 *Whosoeuer haue him, or shall be gathered to Christ, they are brought to him by opening the Gospell.*

4 *Wee are gathered together as fellow-members each with other in Christ.*

Verse 11.

1 *Being in Christ wee finde not onely righteousnesse in him, but life euerlasting.* Doct.

2 *The way to finde our selues predestinate before all worlds, is to finde that we are called, iustified, sanctified.*

3 *Euery thing which commeth about, is Gods effectuall working.*

4 *What God worketh or willeth, hee doth it with counsell.*

5 *What God willeth once, that he effectually worketh.*

Verse 12.

1 *To be brought to faith before others, is a prerogatiue* Doct.

which

which persons so called haue aboue others.

2 *The end of all our benefits we attaine in Christ is this, that we may set out his glorious grace and mercy toward vs.*

Verse 13.

Doct. 1 *God by our hearing his Word, doth bring vs to be partakers in his spirit.*

2 *The word of the Gospell is that which being heard, bringeth vs the quickning spirit.*

3 *All Gods promises made in Christ, are true and faithfull.*

4 *It is not enough to heare, but wee must believe before wee can be partakers of the good spirit of Christ.*

5 *The faithfull are as it were by seale confirmed touching their saluation and full redemption.*

6 *The holy spirit, and the graces of the spirit are the seale assuring our redemption.*

Verse 14.

Doct. 1 *The spirit doth not onely as a seale, but as an earnest penny giuen vs from God, confirme vnto vs our heauenly inheritance.*

2 *The spirit abideth with vs as a pledge confirming vs, till our full redemption.*

3 *Heere below the faithfull feele not themselues fully deliuered.*

Verse 15.

Doct. 1 *Ministers must labour to know how grace goeth forward in those with whom they haue to deale.*

2 *The*

2 *The Ephesians faith is occupied about the Lord Iesus Christ.*
3 *Faith and loue are neuer disioyned, but goe each in hand one with another.*
4 *The loue of true beleeuers is set on the Saints, yea on all the Saints.*

Verse 16.

1 *The grace of God in others must moue Christians, especially Ministers to be thankefull to God.* Doct.
2 *Christians are to helpe each other with prayer, especially Ministers their conuerted people.*
3 *We must with perseuerance follow God in those things wee pray for.*

Verse 17.

1 *We must so consider God, when wee come to him in prayer, as that we may see him in the things wee desire.* Doct.
2 *Euen true beleeuers haue great want of heauenly wisdome.*
3 *We haue neede not onely of wisedome whereby to vnderstand, but of light manifesting the spirituall things which are to be vnderstood of vs.*
4 *It is euen God by the spirit of Christ, who worketh in vs all true wisedome.*
5 *To grow vp in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in euery kinde.*

Verse 18.

1 *They whose spirituall light is restored, haue need still* Doct.

to

to depend on God, that their eyes may be further and further inlightned by him.

2 *Euen true beleuers know not at first, in any measure, those hopes which are kept in heauen for them.*

3 *There is no grounded hope, but onely of such things as God hath called vs to obtaine.*

4 *The inheritance kept for vs is abundantly glorious.*

5 *The Saints are they to whom belongeth the heauenly inheritance.*

Verse 19.

Doct. 1 *Gods beleeuing Children know not at first any thing clearely the great power of God which worketh in them.*

2 *They in whom the power of God worketh, are true beleuers.*

3 *It is the effectuall working of Gods almighty power, which bringeth vs to beleeue.*

Verse 20.

Doct. 1 *The selfe-same power put forth in raising Christ our head, is that singular power which raiseth vs.*

2 *God doth leade his dearest children to the depth of miseries, before he send relieue.*

3 *God neuer so leaueth his, but that hee sendeth saluation in due time.*

4 *God doth make the abasement of his children be the forerunners of their greatest glory.*

Verse 21.

Doct. 1 *Our Sauiour Christ as man, is taken to haue prerogatiue before euery other creature.*

2 *Christ*

2 *Christ not onely as God, but as man also, hath power ouer euery creature.*
3 *Christ is crowned with glory at Gods right hand before and aboue all things.*
4 *There is a world to come, in which Christ and those who are Christs, shall reigne for euer.*

Verse 22.

1 *Christ is made as a head, hauing a more neere and communicatiue soueraignty ouer beleeuers, then ouer any other.* Doct.
2 *God of his grace hath not onely giuen vs a head, but such a head to whom all things are subiect.*

Verse 23.

1 *As Christ is the head of beleeuers, so they are his body, and euery beleeuing soule a member of this body, whereof he is the head.* Doct.
2 *Christ doth not count himselfe full and compleate, without all his faithfull members.*
3 *Whatsoeuer thing is in vs as Christians, all of it is from Christ.*

FINIS.

FINIS.

A COMMENTARY VPON THE FIRST Chapter of the Epistle of S^t. PAVL to the *Ephesians*.

CHAP. I. VER. I.

PAVL, an Apostle of Iesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.

BEFORE the words be entred, it is fit to præmise some few words concerning, 1. the Occasion, 2. the Scope, and 3. the Method of this Epistle. First, the Occasion was the state of the Church, foreseene by *Paul*, *Acts* 20. it being the care of a faithfull Teacher to prouide that the things hee hath planted may stand, and take encrease after his departure, 2 *Pet.* 1. 15. 2. The Scope is to teach them the Doctrine of Gods most rich grace, and to

stirre them vp to euery good duty, in way of thankfulnesse. The parts of the Epistle are three. 1. The Preface, in the two first verses. 2. The Matter or substance of the Epistle, which reacheth from the 3. verse, to the 21. of the sixt Chapter. 3. The Conclusion, thence to the end. In the Preface 3. things are contained. 1. The Authors name, who is described by his office, *an Apostle*, which is further amplified; first, from the person to whom hee appertained, or for whom he was imployed: secondly, from the efficient cause by which hee was made an Apostle, *the will of God*: This answereth to our subscriptions, for we write our owne names vnder our letters. 2. The names of the persons to whom he writeth, who are first propounded more briefly, with the place they were at, *Saints* at *Ephesus*; Secondly, it is expounded more clearely whom hee meaneth by Saints, not such as are written in the Popes Kalendar, hauing Diuine honor done them, but such as are faithfull in Christ. Againe, these words may seeme to lay downe persons, first, more specially, as the Saints at this place; secondly, more indefinitely and generally, as true beleeuers on Christ euery where; but the note of quantity wanteth to make this sence: for *Paul* would haue spoken in this manner, To the Saints at *Ephesus*, and to all that beleeue on Christ, if this had beene his meaning, as 1 *Corin.* 1. This part of the Preface answereth to our superscriptions wherewith wee endorse our letters; for on the backe of our letters we vse to expresse the name of our friend to whom they are directed. The third thing in this Preface

is

is his salutation. The words of this verse needing no further explication, we will note out the chiefe instructions, which offer themselues to our obseruation, and so passe on to the second Verse.

Doctrines of the 1. verse.

First, that *Paul* doth vse to set forth his calling, before hee entereth his matter with them, it doth teach that Ministers must inculcate to themselues, and such as they haue to deale with, their callings from God. S. *Paul* doth not text this foorth in the forefront of euery Epistle; *Paul, a seruant of Christ*: *Paul, an Apostle of Christ*, but that he found it a fit thing to be proposed, both for his own sake, & theirs with whom hee had to doe: Euen as Ciuill Magistrates do giue out their Writs in the Kings name, with mention of the Office they beare vnder him, to the end that due respect might be giuen him of the subiect: So this great Church-officer doth mention what place hee held vnder Christ the King of his Church, that the things deliuered by him might be accordingly receiued: In a word, this is good for the Minister himselfe, & for the people: How can he speake the words of God, as the mouth of God, with reuerence and all authority, if he consider not that God hath commended to him this peece of seruice? 2. The Ministry is a worke so weighty, that no man of himselfe is sufficient for it: Now what cán more assure me that I shall be made able, then to looke at God, who hath called me to such an office? Princes call not their Subiects to any seruice, but that they see them furnished with things requisite. 3. Lastly, whereas the difficulties and enmities which encounter faithfull Ministers are many;

Doct. 1.

Reason 1.

Doct. 2.

Doct. 3.

how could they looke to be shielded against all, but by holding their eyes on him who hath called them? For people this is behoofefull, for it maketh them sanctifie God in hearing, while they looke not so much at man, as at God teaching by man, *Acts* 10.33. 1 *Thes.* 2.13. 2. It maketh them obey those that are ouer them, when they haue conscience of this, that God hath sent them: as a seruant, when hee thinketh his Lord or Lady hath sent any to him, doth readily doe that hee is commanded.

Vse. The Vse of which is to stirre vp Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly hear it; for, to acknowledge Gods call in such as minister to them, is their great aduantage. When we harpe on this string any thing much, then people thinke it a spice of Pride and vaine-glory in vs, comming onely from hence that we thinke our selues not enough respected; thus *Paul* himselfe might haue been misconstrued: What nothing but *Paul* an Apostle; cannot *Paul* haue the office of Apostle, but all the towne must be of Counsell? But as S. *Paul* feared not to prefixe this, howsoeuer his custome might be depraued; so must we immitate the same, in prudent proposing the Ministry we haue receiued from God, though euill minded men misinterpret the fact, to their owne destruction.

Doct. 2. *Paul an Apostle.* Obserue more particularly, first the quality and degree of him, who bringeth the Doctrine of this Epistle to vs; He is an Apostle, one of the highest degree, an Embassador of State, sent

sent from Christ, for so the word signifieth. Looke as Kings haue their superiour and inferiour Magistrates, from the Chancellor, to the Constable; so Christ, the glorious King of his Church, hath diuers orders of Ministers; the order of Apostles being supreame, and most excellent aboue any other, *Ephes.* 4. And looke as Kings dispatch Lords Embassadours into other Countries, concerning important businesse; so the Lord Iesus, now about to ascend, did send forth his twelue Apostles, to publish the Charter of the world, euen forgiuenesse of sinnes, and free acceptance to life eternall, to all such as would take their pardon forth, by a liuely beleefe. Many were the priuiledges of these Apostles. 1. They were immediately, no person comming betweene, designed by Christ. 2. They were infallibly assisted, so that in their office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commission was vniuersall, throughout all Nations, though the vsuall exercise thereof, was limited and determined by Christ, doubtlesse for the greater edification of the Church. 4. They could giue by imposition of hands, the gifts of the holy Ghost, which *Simon Magus* would haue redeemed. 5. They were eye witnesses of Christ, and saw him ordinarily, and miraculously in the flesh, as *Paul.* That therefore a person of such quality, doth bring vs these things; must stirre vs vp to seeke into them, and entertaine them accordingly. Should the King send his minde by the meanest messenger, we would receiue it dutifully; but if

Priuiledges of an Apostle, 5.

Gal. 2.

Vse.

my Lord Chancellour, or some great statesman should in person publish his pleasure, we would attend it more reuerently. The Atheisme of these times is much to be lamented: Our superstitious ancestors, if the Popes Nuncio or Legate came amongst them, bringing the Popes blessing, indulgences, reliques, such wares as were the mocke of the world; Oh how were they receiued, how were their commodities (if I may so call them) entertained? But our Atheisme is such, that we let these things lye by; many of vs not asking after, nor vouchsafing to reade with deuotion these things which the true Legates of Iesus Christ haue brought vnto vs, and left published for our sakes.

Secondly. We see hence the firmenesse of all those things deliuered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is sounded forth vpon an instrument, it is not so much the instrument, as his who playeth vpon it: So here, I Preach not my selfe, but Christ the Lord; *an Apostle of Christ*, that is, an Apostle, whom Christ doth take and owne as his Apostle; who is imployed about him, 2 *Cor.* 4. And indeede, this phrase doth import his being made by Christ, rather then include it; and therefore, 1 *Tim.* 1. *ve.* 1. he is said an Apostle of Christ, by the commandement of Christ; where an Apostle of Christ is an Apostle pertaining to Christ, now possessed of him, and imployed about him, hauing beene aduanced to this place by the ordination of God and Christ.

Now

Now *Pauls* fact holding out this as his glory, that he was Christs Apostle, doth teach vs; that we are to account it our greatest dignity, that we belong to Christ. We see in earthly seruiters, their glory is so much the greater, by how much their Lords and masters are in greater præeminencie: Hence it is that we sue for the cloath of Noble persons, especially, who are great fauourites with the King: We see it so, and not without reason; for it is a matter of countenance, of protection; yea, if they be in good place about them, of great emolument: But how much more glorious is this, to retaine to the king of glory, and that not as a common seruitor, but in some speciall place, very neere him? What greater honour had *Moses*, *Abraham*, *Dauid*, then that Gods name was called on them; *Abraham* the friend of God, *Moses* my seruant, *Dauid*, *Oh how thy seruant loueth thy statutes? Psal.* 119. *Doct.* 3. *Reason.*

Againe, our duety that we owe to the name of our God, doth require, that we should truely confesse this, and boast of it, as our higheſt preferment, that he hath made vs his seruants. Let vs therefore who are Christians, reioyce and triumph in this, that Christ hath taken vs into his seruice. Men that belong to great persons, will beare themselues stout on it, and count it the height of their good fortunes; yet who seeth not, that vnthankefulnesse creepeth into Noble breasts, or there could not be found a young Courtier, and an old beggar? What shall be our sinne, if we hold not vp our heads with holy gladnesse of heart, that we are intertained by such a Lord, who is faithfull, whose *Vse* 1.

largesse is, euen aboue all heart can thinke, to his true hearted seruants.

Vse. Againe, this must rebuke such white-hearted Christians, who are ashamed of their Master, and worke hee setteth them about; if any prophane ones, be in presence, who shrinke in, and are afraid to be knowne whose men they are: How farre would these haue beene in the times of those first Christians, so full of persecution? Should our seruants serue vs thus, we would pull their cloath ouer their eares, and send them packing.

Doct. 4. *According to Gods will.*] Obserue hence, that it is the will of God which doth assigne to vs our seuerall callings; for the Apostle doth acknowledge in this phrase, two things: First, The Prouidence. Secondly, The free grace of God. Ciuill men will set forth the wisdome and bountifulnes of their benefactors; those that rise by the Kings fauour from one place to another, oh how they will extoll his Prince-like clemencie: So this heauenly minde of the Apostle, euery where is affected with the free grace of God, who did assigne to him such a high calling as this was: the truth is, it is Gods prouidence, and goodnesse, which doe designe vs to euery calling, *Galla.* 1. 15. Euen from his mothers wombe, did God set him a part, *Ier.* 1. 5. Before he was borne, did God decree him a Prophet; yea, the Smith that bloweth in the coales, the Lord createth him, *Esay* 54. 16. No wise man doth make a thing, but he knoweth the ends to which he will vse it; much lesse doth the Lord make any of vs, but he knoweth to what ends he will imploy vs; and looke as

as a wise gouernor in the family, setteth one to this worke, in this place, a second to another, in a diuerse place; so doth the Lord in this world, which is a peece of his household.

We must therfore hence be stirred vp to acknowledge the grace of God to vs, and prouidence ouer vs: If it reacheth to the haires of our head, much more to so great a benefit, as the allotting of our callings is. Yea, it must be a ground of contentation in euery state of life, & of setled perseuering in such callings in which we haue beene trained, remembring that who so changeth his place vnaduisedly, is like a Bird now from her neast, who may be well weather-beaten before she returne: Yet when God doth orderly leade vs to more free and comfortable conditions, wee are rather to vse them, 1 *Cor.* 7. 21.

Vse 1.

Vse 2.

Saints at Ephesus.] From this, that he calleth the members of this Church Saints; Obserue, that all the members of the visible Church, are to be Saints. A Saint is inwardly a Saint, or by outward profession: Now Saint *Paul* was not ignorant, that there were bad fish, as well as good, Chaffe, as well as Wheate, in this visible Church; neuertheless, he doth well call them Saints: First; Because they were all by outward profession so, yea, and conformitie, for ought wee know: Secondly; Because there were many true Saints: Now the better part, not the bigger, giueth the denomination. Wine and water is called wine; Gold and Siluer Oare vnfined, is called gold and siluer, though yet much drosse be intermedled with it. Look how a ciuil vertuous

Doct. 5.

Reason 1.

Reason 2.

tuous man doth not like to haue in his house vnciuill rake-shames: so the most holy God will not allow any in his family, openly vnholy: Like master, like man, at least in outward conformitie; and looke as no man can thinke well to haue Swine in his house, or Dogs and Swine come to bourd with the rest of his family; So here, open sinners, who after their names giuen to Christ, returne to their vomit, they haue no allowance from God to be in his household: When wee see it otherwise, it is through sinfull neglect of due censures, and such as haue the power of them shall answere it. But here the *Brownists* must be answered, who reason thus; *Euery true visible Church standeth of visible Saints*; *Our Churches standeth not of visible Saints*; Ergo, *They are not true, and* by consequent *to be seperated from.* The proposition hath a double sense: First, euery true Church hath in it some visible Saints, thus it is true; but then the second part of the reason is false; ours haue in them no visible Saints. The second sense is, euery true visible Church standeth, or hath in it onely visible Saints, standeth intirely of these, no others any way intermingled: Now if one vnderstand this *de iure, viz.* of what kind of persons the Church should stand, it is true; but if it be vnderstood of that which through iniquity of some men, falleth out in the Church, then it is false; For, the Church of Corinth was a true visible Church, while the incestuous person remained vncast forth, though he was of right to haue beene excommunicate: And how absurd is it that one sinner, by the negligence of

of some vncast forth, should degrade a thousand from the dignity of a Church?

This Doctrine then, that the members of the Church are to be Saints, doth let vs see the fearefull estate of many amongst vs, who like as they tell of Halifax Nuts, which are all shels, no kernels; so these professe themselues Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaime that there is nothing within which belongeth to a Saint. Nay, many will not sticke to professe they are none of the holy brother-hood, to iest at such as indeauour to holinesse; saying, that *young Saints, proue old diuels*: It is a wonder that such hellish owles dare flye in the sunshine of so Christian a profession as is made amongst vs. *Vse 1.*

This letteth vs see what we must endeauour to, euen that we professe. We hate in ciuil matters, that any should take vpon him that he is not seene in, we count it a grosse kinde of counterfeiting: Let vs take heede of taking on vs to be members of Gods Church, and Saints, when we haue no care to know God, and get our hearts cleansed from all the filthy sinfull corruptions that raigne in them: The rather let vs doe it, for our pride, couetousnesse, iniustice, drunken sensualities, they are double iniquities, and make vs more abhominable then Turkes, and heathens. Whether is it more odious for a single Maide, or maried Wife, to liue in vncleannesse? it is naught in both, but most lewd in the latter; she doth not onely defile her body, but violate her faith, which she hath giuen to man, and that in sight of God: Thus for vs who professe our *Vse 2.*

our selues Saints, married to God; for vs to liue in the lusts of our owne hearts, doth exceede all Turkish and heathenish impiety; They are loose and free (as I may so say) they haue not entred any couenant with the true God, in Christ.

Vse 3. We see the vanitie of many, who thinke they are not tyed so strictly as others, because they make not so forward profession: Warne them of an oath, of wanton dissoluteness, they slip the collar with this, that they are not of the precise brother-hood; yea, they allow themselues in that, for which they will be on the top of another, because they professe no such matter, as the other doth; but this is their grosse ignorance; Aske them whether they will be members of the Church; they answer, yea, If thou wilt be a member of Gods Church, thou professest thy selfe a Saint, and what profession I pray thee can be more glorious?

In Ephesus.] This was a mother Citie, famous for Idolatry, Coniuring, as the *Acts of the Apostles* testifie; so giuen to all riot, that it banished *Hermodor*, in no other consideration, but that he was an honest sober man. This people were so wicked, that heathens themselues did deeme them from their mouth, worthy to be strangled; yet here God had his Church.

Doct. 6. Obserue then, that in most wicked places, God gathereth and maintaineth his people: Thus when the world was so wicked, that the patience of God would beare no longer; the Lord had a *Noah* in it; thus he had a *Melchisedeck* in Canaan, a *Lot* in Sodome, a *Iob* in Vz, a Church in Pergamus, where the

the Deuill had his throne : where God hath his Church, we say, the Deuill hath his Chappell : so on the contrary, where the Deuill hath his Cathedrall, there God hath his people. Looke as in nature, wee see a pleasant rose grow from amidst the thornes, and a most beautifull Lillie spring out of slimy wateriſh places. Looke as God in the darkenesse of the night maketh beautifull lights arise; so here in the darkest places he will haue some men who shall shine as lights, in the midst of a peruerse generation. This God doth first in regard of himselfe, that hee may display his mighty power and wisdome so much more clearely: Thus in the creation to bring the creature out of nothing, lights out of darkenesse, did display the riches of his almighty power, goodnes, and wisdome. In regard of the Saints, that they may more clearely discerne his great grace to them, who hath so separated and altered them from such, with whom they formerly conuersed. In regard of the wicked, that by the example of these, the world may be condemned in their vnbeleefe and vnrighteousnesse, and all other darkenesse, which they chose rather then light; as *Noe* is said to haue condemned the old world, while he builded the Arke, of the impenitency and careleſse vnbeleefe in which they lay, without respect to Gods threatning, *Hebr.* 11.7.

The vse is, first, that we should not be discouraged if we liue amongst factious persons, in wicked townes, lewd families; Being made by Gods grace new creatures, we must rather wonder at his power, wisedome, grace vnto vs; and no doubt but that he *Vse 1.*

he who hath kept his in the wickedest places, will keepe vs also. Secondly, wee must thinke of our happinesse, if wee did vse it aboue these, they did dwell pell-mell, heathen and Christian vnder one roofe, whereas we liue with none but such, for the most part, as professe the Christian name, *Ergo*, in many regards our condition is farre easier.

Now hee commeth to explaine whom hee meaneth by Saints, describing them from their Faith in Christ: *To the faithfull in Christ*:] For, these words are added, first, to point at the roote of sanctification, which is Beliefe; Secondly, to distinguish Gods Church from the Synagogues of the Iewes, who professed faith towards God, but not in Christ Iesus; & he doth fitly note out the Saints by their faith in Christ Iesus; for, whosoeuer is faithful is a Saint, and whosoeuer is a Saint, is faithfull; though to be a Saint, and to be faithfull, are not properly and formally both one.

Identicè, formaliter.

Doct. 7.

Obserue then that he calleth those Saints whom here he describeth to be faithful ones in Christ, that is, faithfull ones, who are through faith vnited with Christ, so that hee dwelleth in them, and they in him: for (*in*) Christ, noteth rather the effect of their faith, then the obiect. Obserue then who are the true Saints, *viz.* all who by faith are in Christ Iesus. Saints, and faithfull ones, are caried as indifferent with the Apostle, *Col.* 1. 2. and elsewhere. For though the formall effect of faith be not to sanctifie, whence we are denominated Saints; but to iustifie, whence we are called righteous, through forgiueneesse of sinne and adoption vnto life, yet faith effectually

Terminum non obiectum.

Fides non formaliter sed effectiuè sanctificat, Christum siquidem apprehendit per quem formaliter iustificamur sanctificamur effectiuè.

effectually produceth our sanctification, whereupon wee haue the name of Saints. Three things goe to this: 1. The purifying of the heart: 2. The profession outward of holinesse: 3. Holy conuersation: Now *Acts* 15.9. by faith our hearts are purified; for, as a counter-poyson comming in the poyson that is weaker, is expelled: and as the Sun rising, the darkenesse of the night is expelled and vanisheth; so Christ, the sunne of righteousnesse, by faith arising in our hearts, the ignorance and lusts of ignorance are desperſed & flie before him.

Secondly, faith begetteth profession of holines; Hauing the same spirit of faith, wee cannot but speake, saith the Apostle; and beleeuing with the heart, & confessing with the mouth goe together. Thirdly, holy conuersation springeth from faith; If you haue learned Christ as the trueth is in him, you haue so learned him as to put off the olde man, and to put on the new. Faith worketh by loue, euen as a tree hath both his leafe and fruit. And as if a tree should be changed from one kinde to another, the leaues and fruit should likewise be changed, as if a Peare tree should be made an Apple tree, it would haue leaues and fruits agreeing to the change made in it; so man by faith hauing his hart purified, made a tree of righteousnesse, hee hath his leaues and fruit; leaues of profession, fruit of action. So againe man as a new tree, set into, and growing out of Christ, beareth a new fruit; hee conuerseth in holinesse and newnesse of life. Thus you see how those that are faithful, are also Saints, because by faith their heart is purified, their profession

sion and conuersation are sanctified: wherefore such beleeuers, who are mockers of Saints, who will not be accounted Saint-holy, & such who are not changed into new creatures, walking in newnesse of life, they may well feare that their beleefe is not true, such as doth vnite them with Christ; for whosoeuer is a true beleeuer, is a Saint; whosoeuer is by faith in Christ, is a new creature. We would be loath to take a slip, or be deceiued with false commodities in a twelue pound matter: Let vs be here no lesse diligent, that wee take not an vngrounded fruitlesse presumption, for a true faith, which resteth on Gods word, made knowne, and is effectuall to the sanctifying of the beleeuer.

Vse 2. Secondly. Hence wee see the vanity of the Papists, in transferring and appropriating this name of Saints, to those whom the Pope hath put in his Kalendar, and to whom hee hath adiudged Diuine honors, holidaies, inuocation, candles, Churches, &c. these Saints were not heard of in Saint *Pauls* time: A man may be in hell who hath all such things performed about him. Saints are Triumphant or Militant; Triumphant, such who now walke by sight, enioying the presence of God; Angels, Spirits of the righteous departed, who haue now rested from al the labors of their militant condition. Militant, who walke by faith in holy profession and conuersation, holding Christ their head, by whose power, apprehended by faith, they are kept to saluation.

Vse 3. This may strengthen vs against temptations, from our imperfections, the Lord doth reckon of vs and doth

hold vs as Saints; he that by faith hath put on the Sunne of righteousnesse, is more cleare and bright then if hee were arrayed with the beames of the Sunne. Againe, though we haue sinnes too many, yet the better part giueth the name. Corne fields we see haue many weedes, yet we call them Cornefields, not fields of weedes: so heere, yea Grace, though it seeme little ouer that sinne sheweth to be, yet it will in time ouercome it; as Carloe is much higher then the Barly, yet the Barly getteth vp and killeth it: The spirit that is in vs from Christ; is stronger then the spirit of the world.

Now the salutation followeth, which standeth of an Apostolicall blessing, which hee euer giueth the Churches. In it two things are to be considered: First, the things wished: Secondly, the persons from whom they are desired, *God the Father, and the Sonne.* VERSE. 2.

Obserue first in Generall, that it is the duty of a Minister of Christ to blesse the faithfull children of the Church, as in the name of God: This for the substance of it was not proper to the Apostle, no more then to be a spiritual Father was appropriated to them, much lesse doth it belong to the Pope, as the times of superstition imagined, but to euery faithfull Minister, who is a shepheard and instructer, and so in the place of a spirituall Father. *Numb. 6. Aaron and his sonnes shall blesse the people in my name.* As God hath giuen a power to the naturall parent to conueigh good things to their children; *Honor thy Father that thy dayes may be long*, or that they may prolong thy daies by their blessing, *Doct. 1.*

deseruedly comming vpon thee; so God hath giuen spirituall fathers a power of blessing, yea, and of anathematizing or cursing the children of the Church, who so deserue, and that effectually: So that *Paul* maketh good what they doe in this kind. This good *Annah* found, 1 *Sam.* 1. 17. when she had meekely answered, so harsh and false a suspition, *The God of Israell grant thy request*, saith *Elie*, and shee glad of the fauour shee had found in his sight, went away, and it was presently granted. For more distinct conceiuing of the matter, I wil briefly shew, 1. what this blessing is: 2. on what it is grounded. It is a ministeriall act, which doth apply Gods blessing to the well deseruing children of the Church, and entreth them into the assured possession, through faith, of Gods blessing toward them: which doth apply I say; for it differeth thus from a Prayer; a Prayer seeketh to obtaine the things for vs, this doth in Gods name apply and assure our faith that the blessing of God is vpon vs, and shall gratiously follow vs: When the Minister intreateth forgiuenesse of sinne, it is one thing; when againe hee doth assure a repentant heart that God hath done away his sinne, this is another thing: in the one hee seeketh to obtaine this benefit for the partie, in the other hee doth assure the party that it is now applied in him.

The grounds are two. 1. The spirit of discerning, I meane ordinary, not miraculous, which maketh them by fruits see who are such members of the Church, whom God doth promise to blesse: The second is the authority which God hath put vpon

vpon them, who will haue them to be his mouth and instrument, whereby he will both assertaine his children of their blessednes from him, as likewise execute it in them. Now from these two, that I discerne a childe of the Church, to whom blessing pertaineth, & know my selfe to be his mouth to signifie it, and instrument with whom hee will concurre to produce it, from these two, it is that this act of blessing springeth, be it a blessing in generall giuen, or singularly applyed. And hence you may see a difference betwixt our blessing, and the Patriarchs propheticall blessing; for their blessings were grounded vpon a Reuelation, in them made, of things which should befall their posterity.

Ordinary, { Publike, Priuate.

Priuate is but a wish or prayer.

The Vse of this is to rebuke the fooliſh custome of running forth before the Ministers of God haue giuen their blessing: What a miscreant would he be held, that would not suffer his Father to blesse him, so farre were he from seeking it at his hand? It were not allowable behauiour, if the Church were about to curse them, and make them as vtter execrations.

Vse. 1.

Secondly. This letteth vs see that we must not lightly let passe the blessing of the Minister, but strengthen our faith by it, and be glad that it commeth vpon vs. Doth not euery vertuous childe reioyce and know themselues the better, that the blessings of their Fathers and Mothers haue beene heartily giuen them? so shouldst thou further thy selfe in the faithfull perswasion of all good toward thee, that the blessings of such who are the spirituall fathers, haue come vpon thy head. In times of

Vse 2.

superstition, euery hedge-Priests blessing was highly esteemed, if he had giuen his benediction in *Nomine Patris, Filij & Spiritus sancti*, how well they thought themselues? but as euery where else, that which they superstitiously and idolatrously often magnified, that the Atheisme of our time vtterly neglecteth. Thus in Generall: now in particular.

Doct.

First, note that he wisheth them Grace whom he had called Saints and beleeuers in Christ. Whence obserue, that the holiest iustified persons haue need of Grace. The Papists will grant it meere grace in comparison that our sinnes are forgiuen, and that we haue the spirit of Grace giuen vs; but after this they say we haue to deale with Iustice, from which we must expect eternall life. A miserable Doctrine, Grace is in the beginning, Grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time: 1. In the time of his conuersion: 2. In the time betwixt his beleeuing and receiuing the end of his Faith: 3. in the time when God will giue him the Crowne of glory, life eternall. Now for the first, all grant that we enter by faith into Grace; but for our after-time, that we stand not vnder Iustice, but Grace, it is manifest, *Rom.* 5. 2. in which Grace also we stand: At the day of iudgment, that we haue to deale with mercy, not with iustice, it is manifest, 2 *Tim.* 1. 18. where the Apostle prayeth that the Lord would shew *Onesyphorus* (a most godly man) mercy, in the day of iudgement, and life it selfe, the very thing we come to. Now the guifts of Gods spirit wherby we

we come to it, is called grace, *Rom.6.* the end, life eternal; not a stipend, but χάρισμα, a gift of grace; thus it is one way cleared. Againe, in what should grace manifest it selfe, but in these three things. First, in forgiuing sinne; Secondly, in attaining life; Thirdly, in continuing in the present grace. Now when we are conuerted, we haue neede of forgiuenesse of sinne, otherwise what neede we to pray, *Lord forgiue vs our trespasses*? Beside, euery Saint findeth himselfe sold vnder sinne, and that as an euill within the will of him, which cannot therefore increase his merit, but maketh him more guilty; for heauen we haue no neede of grace, for according to the Law, continue in all perfectly to doe them, and liue; none conscious of sinne can hope to liue this way. Now for perseuering in state of grace; we haue neede of grace, for this we cannot deserue; but as Gods gracious pleasure made him to come vnto vs, so it maketh him abide with vs, to accomplish his good worke, which should hee not, all would come to nothing in vs: For as the soule entring into the body, giueth it life, sense and motion, which presently cease in the body, if the soule be departed: So here God, the soule of our soules, returning to them, doth produce by his spirit, a life of grace, which would presently be extinct, if he should forsake them.

Vse. The Vse is, to let vs see the fearefull estate of the Papists, who make Christ and his grace last no longer then till they are (as they thinke) enabled to iustifie and saue themselues by course of grace, according to the Law: They account it grace, that

Gratia cadit in actum voluntatis diuinæ, non in obiectum.

God would inable me, rather then another to come effectually to life, but no grace that I come to life; as when I might sell a Horse to many, it is my fauour that I will sell him to one, and not to another; but it is not my fauour that hee hath the Horse which buyeth, *ergo*, by force of communicatiue iustice is to haue him. Thus they say it is Gods grace, that he will haue some to haue life, and giue them wherewithall to buy it, but that they haue life, is iustice, not his grace. Poore soules, thus they forsake their mercies, besides that, they make mercy to haue nothing to doe at the day of iudgement, and life it selfe not to be grace, contrary to that which is aboue named.

Vse 2.

We learne hence, euer to humble our selues, and flye intirely to Gods mercy; let vs confesse our selues miserable, vnprofitable seruants in a thousand regards, hauing nothing but grace to cleaue vnto. The arch-Papists confesse, that for vncertainty of our owne righteousnesse, and danger of vaine-glory, it is the safest, to trust onely on Gods mercy in Christ; surely let vs take the safest way: I would neuer trust my soule to them, who will not goe the surest way to worke in their owne saluations.

Doct. 3.

Obserue 3. from this, he doth wish grace with them, when he would wish them the greatest good; obserue I say, what is the most excellent thing, which is to be sought, afore all other, *viz.* the fauour of God, that his grace may be with vs. To open it before we discourse of it: Grace ioyned with pitty, doth signifie Gods loue onely, so farre as it is a fountaine

fountaine, from whence springeth his pittie to vs in misery; out of which mercy he doth, when now we are miserable, saue vs; thus grace soundeth nothing but loue, and the obiect of it is more generall; for grace is toward vs, and euery creature, in innocencie, and misery; but mercy is onely toward vs, as we are considered in misery; vnlesse the preseruing the mutable creature subiect to fall, may also be an obiect of mercy: but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery; the differences is rather in our manner of containing them, then in the things themselues. Now wishing them grace, out of which came true peace; he wisheth three things. 1. That God himselfe should be still mercifully and graciously inclined to them, *for God is loue*, 1 *Iohn* 4.16. 2. He doth assure them of all effects of Gods grace and loue towards them, partly in procuring them all things that were good; the grace of the father of lights, being as a sunne; *Psal.*84.2. partly in protecting them from all euill; this fauour being as a shield, wherewith the Saints are compassed about, *Psal.*5. 13. 3. In grace, is included the signification, the report of his grace, in such sort, as that they might haue the sense of it, that is, the displaying it on their heads as a banner; the shedding of it into their hearts, the lifting of the light of his countenance vpon them, *Lam.*2.4. *Rom.*5. *Psal.* 4. Thus when we wish one fauour with any, we wish him that hee may be in their loue, inwardly affected, holpen with the fruits of their loue, and curteously

and kindely intreated, in regard of louing vsages, which is the signification of their loue; for if God should loue vs, if he should doe vs good, and shield vs from euill, yet should he hide this from our sense and experience, wee could not haue this peace, which is next mentioned. Now then, we may better see that this loue of God, is aboue all things to be desired; there is no lacke in this loue, no good thing shall be wanting vnto vs, nay, if euils in our taste be good for vs, we shall not want them; as the loue of a Parent maketh him when neede is, prouide bitter physicke for his childe, as well as other contentments: No euill shall haue accesse; no, if things good in themselues be harmefull for vs, they shall not haue accesse to vs; as the loue of a Parent layeth away a Knife, which is a good thing in it selfe, out of the reach of his childe, for whom it were hurtfull: All things which to our sense, and in themselues are euill, this loue maketh them worke to our good: If the skilfull Art of a Physitian may make of a poysonfull Viper a wholesome Treacle; no wonder if Gods gracious loue, turne euen the diuell himselfe to become a helpefull instrument, setting forward our perfection, 2 *Cor.* 12.9. In a word, it maketh a little estate great riches, euery estate contentfull: A little thing giuen as a token of the Kings good wil, doe we not prize it more then thrice the vallew of that, which is no pledge of his fauour? And when the loue of a sinfull man is of such force, that many a woman while shee may inioy it, feeleth not beggery it selfe not grieuous: What a force is there in the grace of God

God, while it is perceiued, to make vs finde no grieuance in greatest extreamity? Whereas without this, were a man in a paradise of the earth, with all the good of it, all were nothing. There are Noble men in the Tower, who may ride their great Horses, haue their Ladies, fare deliciously, want not for wealth, yet because they are out of the Kings fauour, no wise man would be in their coates, none esteemeth their state happy: How much more then are all things of no value; if they be possessed without this fauour, of which we intreate? This grace is our life, it is better then life: As the Marigold openeth when the Sunne shineth ouer it, and shutteth when it is with-drawne; so our life followeth this fauour; we are enlarged, if we feele it, if it be hidden, we are troubled. Finally, that which the Kings fauourable aspect doth in his Subiect, that which the Sunne and Dewe doe in the creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feele the influence of it.

Psal. 17. 15. Psal. 4. Psal. 63.

Which doth let vs see their fearefull estate, who walke in their naturall conditions, children of wrath, neuer seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, & out of fauour, O how will we turne euery stone, & vse the mediation of all we can, to procure vs good will with them? Here we are otherwise, & like these impudent adulteresses, wee care not to returne into fauour with our husband,

Vse 2.

husband, with God, from whom wee are most disloyally estranged.

Vse 2. We must hence be exhorted aboue all things, to seeke Gods grace; the better it is with vs, the more neede we haue to seeke him with reuerence; for, looke as we haue no lesse neede of the sunne to continue with vs, that we may haue light still continued, then we had neede of it to rise ouer vs, that our light might be begunne: So we want Gods gracious presence, as much to continue our comforts, now wee haue them, as we did at the first to begin them. Now, if you aske by what meanes we may grow vp in fauour with God. I answere: First, we must euery day shew vnto God, that well beloued of his, in whom he is well pleased, from whom fauour floweth vpon all his as the oyntment trickled downe from the head, on the garments of *Aaron*. Secondly; We must prouoke our hearts earnestly to petition for this; *Seeke my face*; *Lord, I will seeke thy face.* Thirdly; We must grow vp in conscience of our vilenesse to be humble; *God resisteth the proud, and giueth grace to the humble*; that is, sheweth fauour: As the lowest vallies are blessed with the happiest influence of the heauens; so here, the contrite humble spirit, is the place God delighteth to let his grace dwell in. Fourthly; We must labour daily, more and more to depart from euill, and purge our hearts from al the corruptions which remain in them; *The pure in heart shall see God, euen the light of his countenance, in grace and glory.* Looke as a cleare transparent thing, as Christall, hath the light comming through

Meanes to grow vp in fauour with God.

Psal. 105. 4.

Psal. 27 8.

Isay 57. Luke 1.

Mat. 5. Heb. 12.

through it, which cannot pierce through grosser bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it selfe most abundanly.

And peace.] Obserue from this, that he wisheth them in the next place, *Peace*; that true peace is a most singular blessing. The Apostle cannot speake of it, *Phil.* 4. 7. but he setteth it forth with this commendation, *that it passeth all vnderstanding*; this is that golden bequeath which Christ did leaue vs, now ready to dye; *My peace I giue vnto you, not as the world giueth you, Ioh.* 14. 22. That it may be the better conceiued, I will open three things. 1. What it is. 2. In what kindes it may be considered. 3. Whence the one and other peace floweth. It may thus be described; Peace is a tranquility or rest in the minde, springing out of Christs death, wrought in vs by the spirit, through the word of God: it is a quiet, I say, or heauenly tranquility, for peace, in these salutations, is opposed to feare, griefe, to any kinde of perturbation, which breaketh the sweete consent and harmony of the minde; *My peace I leaue with you, feare not, be not troubled*: It is a sweete concord, making ioy in the minde, as the concord of well compounded discords begetteth a most delightfull harmonie, in which the eare ioyeth and triumpheth. Secondly, It commeth from Christs death; *his chastisement was the chastisement of our peace, his stripes our healing*: For as an imprisoned debtors peace, springeth from some sureties satisfaction, so here, &c. Thirdly, I say it is wrought through the spirit, *Gal.* 5. 22. any

Doct. 4.

Peace described.

any body may put an instrument out of tune, but none can reduce it to true consent, but he that hath the skill of it; And as it is in any mans power to distemper himselfe, and breede troublesome sicknesses, but a skilfull Physitian onely, can restore a temperate constitution: so we of our selues were able to disorder our soules, putting all out of frame, but it is God onely by his spirit, who can heale all iarres, and bring forth sweete peace in vs. Lastly, I say by the Gospell, which is therefore called the Gospell of peace. Now as man leadeth vs by his outward words, to see his good meaning toward vs; so God by this outward word, as well as inward, doth reueale to vs his rich grace. Now we may consider this true Peace, as for the substance of it begun in vs, or as more full, for the circumstanciall degree of it; for as Christ insinuateth a ioy in part and respectiuely, a ioy full; so we may conceiue of Peace: For, as there is a light more cloudy, and more bright and cleare; so there is a peace, with which more or lesse disturbance is intermedled. Now Peace considered in the first kinde, commeth first from this, that Gods amity is restored; whereas his wrath was toward vs, now he is attoned and reconciled through Christ; the working therefore of our peace, is chiefely ascribed to this, that Christ did abolish the enmitie twixt God and man, *Eph.* 2. *Col.* 1. The Angels singing on Christs natiuitie, *Peace on earth*; in the next words opening the fountaine, *viz. Good will to men.* For looke as there can be no peace to a Traitour, till the King turne fauourable to him; in like sort

sort it is with vs, who from the wombe are rebels, if we knew our condition.

Further, hence it commeth that the whole creature is accorded with vs, euen the beasts, yea, the stones of the field are at league with vs, *Hos.* 2. 18. *Iob* 7. For as seruants follow their master, souldiers their chiefetaine, so doe all the creatures obediently follow him who is the Lord of Hosts. Secondly, this peace commeth from the doing away of all disturbance which was within man against himselfe; as the accusation of his thoughts for guiltinesse of sinne, the rebellion and fight of lust against his reason, or rather the spirit of his minde renewed; *we being iustified by faith, haue peace toward God, Rom.* 5. 1. *The God of Peace sanctifie you throughout*; by which we may gather, that while God sanctifieth vs, hee doth shew himselfe a God that maketh Peace; and so many as walke by this rule, *viz.* reioycing in Christ crucified, who hath crucified the world to vs, and vs to the world, *Peace shall be vpon them, Gal.* 6. For looke as the body, sicke with distemper, cannot be healed with the Physitians good affection, vnlesse his action also be afforded; so it is heere; it is not sufficient that God should be graciously inclined, vnlesse he should by his will & power cure those disturbant aberrations which depriued vs of all peace. Thirdly, from a securing vs for time to come, in regard of enemies both inward and outward; from breaking the power of them, of hell, death; that they are not able to hurt vs, much lesse to preuaile against vs: For it is not the molesting power of enemies, but the hurting power which

which standeth not with Peace. You see how gainfull troubles, and worldly peace, stand well together: so the trouble of our militant condition accrewing to vs from these outward spirituall enemies, doth not let our Peace, while wee know that all things shall worke to our good; that we shall be more then conquerers; that God will not leaue vs nor forsake vs. Fourthly and lastly, our Peace considered as abouesaid, doth flow from the gift of the spirit, which teacheth vs in some manner, to know these things which are next aboue named; we haue not receiued the spirit of the world, but the spirit of God, which teacheth vs to know the things bestowed vpon vs; for nothing can worke vpon the affections, as to make vs feare, ioy, further then it is knowne: and wee see that a condemned prisoner, though that his pardon be sealed, yet is no lesse subiect to feare, then before, till the matter commeth to his eare, and hee be infallibly certified of it.

Nihil nō precognitum afficit voluntatem.

Thus much for the grounds, which are in some measure whereseoeuer true Peace is in any degree. The more full Peace, commeth from a further worke of Gods grace in vs, which represseth or vanquisheth for a time all perturbations, which spirituall wickednesses, vnbeleefe, vnholinesse in generall, want of godly contentation, defects in our conditions, might occasion. For looke as vnto bright cleere light more is required, then that the Sunne should be present, inlightening the ayre, *to wit*, that it should be in that strength present, as to waste and disperse all darkesome clouds: so heere

to

to this full peace, it is necessary that all perturbations should be more fully remooued. Thus much for the opening this benefit.

Now the vse of this is, first to stirre vs vp to seek after the true Peace. Peace is a sweet thing, so sweet that many a man doth so loue it, that he will suffer much wrong rather then to giue any way to disquiet. What were all the riches of this kingdome, what were al the contentments of our priuate state vnto vs, if we wanted this Peace? If we could not eat our meate, but with danger of hauing our throats cut before we should rise, were the case thus, would we not flie from our natiue Countries, and seeke vs habitations where wee might liue peaceably? That which a wound is in the flesh, that which a sicke distemper is in our body, that is disquiet and trouble in the minde: Wherfore let vs flye by faith to the Prince of Peace, Christ Iesus. *Vse 1.*

2 Wee must stirre vp our selues to be thankfull for this so excellent a benefit. Should God suffer the Deuill to trouble vs with the guilt of sinne; should he let the power of it rage & vsurp so in vs, as to inforce vs to cry, ô miserable that we are; should the Lord suffer the Diuell to haue such power as to tempt vs with blasphemous suggestions, with prouocations to selfe-murder; should hee let such discontented frets dwell in our mindes, which did waste our liuers, and make vs pine away with the anguish of them; euen in this it were our duties to be thankefull: how much more when we walke all the day long with inward tranquillity? Would not any thinke himselfe faulty, that should not thanke *Vse 2.*

thanke God for this temporall peace of our Kingdome, that we heare not the drumme, the trumpet, the clattering of armour, but that thou hast part in this peace, which maketh thee free from feare of death, hell, the world, all wickednesses; which maketh thee sleepe secure whersoeuer the winde lye, for none can blow, but to bring thee in profit; if thou knowest this peace, how much more art thou bound to break forth into the praise of thy most mercifull God?

Doct. 5. Obserue further from this, he first nameth Grace, then Peace, as springing from the former: Obserue hence, that all true Peace is that which is bred in vs from the knowledge of Gods loue towards vs. Would we know true Peace? if we finde that Gods loue doth cause in vs this Grace heere spoken of, we may be sure our peace is sound. To open this, you must know that Gods grace or loue, doth proue it selfe in common to all, or more specially to some, and may be called a common or a speciall Grace. Now the Peace which is grounded vpon conceit of a common goodnes of God towards vs, is not sound Peace, for euen the beasts enioy common fauour from their Creator: *God saueth man and beast*; *hee openeth his hand and filleth them*; *his mercy is ouer all his workes*; this more common or vniuersall mercy, as I may call it. But here ariseth a necessary question, *viz.* How I may discerne Gods speciall grace, from this more common? *Ans.* First, this speciall grace springeth from another fountaine: common Grace commeth hence; God is a faithfull Creator, patient and kind toward

toward the vnkindest vessels of wrath: Hence it is that he doth them good, that his goodnes may not want a witnesse in their owne conscience, *Acts* 14. 17. but this speciall Grace commeth from hence, that hee is reconciled to vs in his Sonne, Grace & truth through Christ Iesus; he hath made vs beloued in his well-beloued, *Iohn.* 1. *Ephes.* 1. 7. Secondly, hence commeth a difference in the benefits, for that common fauour giueth benefits to the preseruation of this naturall life, but this loue in Christ, giueth supernaturall benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common Grace is acknowledged sometimes while the benefits of this life are afforded men, but they neyther feele nor confesse Grace, when these are bereaued; but this spirituall Grace which commeth from Christ, and standeth chiefly in supernaturall gifts, this is felt often most abundantly in afflictions, *Rom.* 5. Afflictions breed patience, patience experience, experience hope, the loue of God being shed into the heart; for as the darknesse of the night hindereth not the bright-shine of the starre, no more doth the darkenesse of afflictions obscure the bright-shine of this Grace toward vs. Yea, wee shall finde this in experience, if before our troubles we doe not ouerly skinne our soares, sparing our selues in our sinnes, partly by not prouoking our selues to due repentance, partly by not seeking to get the roots of rebellion throughly mortified, partly by not endeuouring to weane our selues from all inordinate earthly delight in the creature:

for our superficiall sleighting in matter of repentance, our boysterous proud impatience not well subdued, our vnweanednes to some thing or other; these 3. doe make an Eclipse of the light of Gods countenance, when now we are afflicted: *This by the way.* A fourth difference in these graces, may be taken from the effect of them in the hart; for the grace a carnall naturall man feeleth, neuer maketh his heart flie vp from all earthly things, and reioyce in God, whom he seeth fauourable, but euen as a harlot; her loue is more to rings, bracelets, or gold sent her, then it is to the senders: so the world, an adultéresse, her affections are altogether on the creatures and good benefits giuen them, nothing in comparison, vpon God himselfe: But the true speciall Grace maketh vs loue him, who hath loued vs aboue all things, delight our selues in him, say, *What haue I in heauen but him, in earth in comparison of him?* Thus then we see that true Peace commeth from sight and experience of Gods speciall grace to vs, and how wee may distinguish this speciall fauour. But before we passe to the Vse, a question may be asked, *viz.* Whether a man may not be in fauour with God, and yet without this Peace? To which I answer briefly: First, that hee may be in fauour, and want this outward sensible Peace in himselfe: The reason is, because this followeth not my being in fauour, but my knowing and my being perswaded that I am in fauor: Now it is not impossible for a man to lose his sense and perswasion, which yer-while hee hath had of being in fauour with God, his faith may be for a time in a swoon,

swoon, and ouercast with vnbeleefe. Secondly, I say, though a man may be without this operation of Peace, yet the grace of the spirit, which as a root doth beare this fruit, cannot faile in any who is in Gods fauour: the fruit may be pulled, when the tree it selfe standeth still, thus in ioy; Faith we may likewise distinguish, the seed of God abiding in vs, though these outward secondary effects are not alwaies conspicuous.

Seeing then that true Peace is such as springeth from this speciall mercie, let vs take heed we be not deceiued with false Peace. Looke into thy selfe, what hath made thee thinke thou art in Gods favour, is this it? because he prospereth thee in outward things? Alas, thou buildest vpon sands: The beasts haue the fruits of his Grace this way, so farre as agreeth with their kinde, no lesse then thy selfe. *There is a Peace in the Tents of the wicked ones*; Looke *Iob* 21. 9. There is an ease which doth slay the foolish; which is the ease that men doe liue in, it commeth not from feeling this speciall grace toward them, but from the sleepinesse of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the euill imminent ouer them. If a man hath twenty diseases neuer so painfull, while he is fast asleepe, he is at ease, because his senses are bound, not because his diseases are healed. So againe, say a man were in a house ready to fall on his head, let him know nothing of the danger, hee is as quiet as if all were safe. Thus mens soules are asleepe, and ignorant of their perill: Take heede of this sicke

Vse 1.

sleepe, lest it paine you at waking: take heed lest while you say *Peace, Peace*, that destruction be not at the doores. Yea, let the Lords children take heed, who haue full peace, but not from the grounds aboue rehearsed; their peace commeth not from seeking Physick wherewith to purge their sick soules, from not exercising their feeble strengths in works of repentance, faith, thankefulnesse, forgetting themselues in humane occasions & contentments, from Laodicean-like conceits. A body of ill habit, while you stirre it not with some courses which fight with such humors, it is quiet; a lame legge while it is rested, is at ease; while the senses are pleased or stounded with some kind of an odynes, those paines are not felt which are present. Finally, a man in a golden dreame, thinketh things farre better with him then they are, and is highly contented for the time; These are waies (my brethren) whereby we walke in a full peace, when yet our vnbeleefe hath not beene out-wraſtled, when our vnholy lusts haue not beene crucified by vs.

Vse 2. In the second place this letteth you see how you may try the truth of your peace: Is thy soule at rest because thou feelest this grace shedde into thy heart which is better then life, this grace in Christ, this grace which reacheth to the forgiuenesse of sinnes, to thy sanctification, which no darkenesse of afflictions can eclipse, which draweth thy heart vp to God, so that thou makest him thy portion: Is it because the Lord assureth thy heart that hee will neuer leaue thee, that nothing shall separate thee from him? Is it because his grace hath scattered some

some blacke cloudes, which did ouer-spread thy condition; Happy art thou whose repose issueth from these considerations.

From God our Father, and from the Lord Iesus Christ.] Thus we come from the things wished, to the persons from whom they are to be effected; Whence marke, who are the authors of true peace, and with whom it is to be sought. Hence it is, that God is called, *the God of peace*, Christ is called, *the Prince of peace*: God making peace, none can trouble, as, *when he hideth his face, who can beare it? Iob* 34. 29. Looke as Kings are authors and maintainers of the ciuill peace within their Countries, they keepe their subiects from disturbance by forraigne and domesticall enemies; so God, the King immortall, and Christ who hath receiued the kingdome, are fitly brought in as the authors of this spirituall Peace: And it is to be noted, that he fitly nameth God the Father, and the Sonne our Lord; for, the principall and subordinate power which doe worke any thing, are fitly combined: Now the Father hath all power, and he hath subiected all things vnto the Sonne, himselfe and Spirit excepted. But why is not the spirit named? It may be said, because the Apostle here is directed to expresse onely these persons, who haue a kinde of principall authority & agency: Now the Spirit hath the place of executing these things, as sent by the Father and Sonne: But in vnfolding these things, as it is good to vse diligence, so it is requisite to vse sobriety. For conclusion; Let these be remembred, that though both the Father and Sonne, be fitly

Doctr.

named, for the reason aboue; and the Father first, both for his principall authority, as likewise, because he worketh both by himselfe, and from himselfe; the Sonne by himselfe, (as who hath the selfesame diuine nature) but not from himselfe, as who is not from himselfe, but from his Father, and therefore in his working keepeth the same order; Neuertheleſſe, in wishing the effecting of things, it is not necessary to name any persons, ne yet God indefinitely. 2. It is necessary to conceiue in minde the true God, in Christ, though not distinctly to consider the three persons: The reason is, because euery act of religion doth require that wee some way apprehend the obiect of it; and as there can be no sight without some matter visible propounded, so no act of religious worship, without this obiect, in some wise conceiued. 3. Marke, that it is lawfull when we name persons, to name one onely, two, or all the three, prouided that we name not one, as excluding the other two, nor yet two, as excluding the third: for thus calling on one, we inuocate all, and as naming no person distinctly, we doe not dishonour the persons, so naming one and not others, doth not breede any inequality of honour in our worship. And lastly note, that we may name the Spirit before the Sonne, and so by proportion, the Sonne before the Father; see, *Reu.* 1. For as that precedencie seemeth deriued from priority of order & inequality of office, which is found amongst the persons by voluntary agreement; so this latter naming of them, seemeth to be grounded in the equality of their natures.

Let

Let vs then hence learne whether to flye, that our soules may be setled in true Peace, such as the world cannot take from vs; Come and seeke to him, who if he quiet, nothing can disturbe thee. Many men when they are disquieted in minde or body, thy flye to such meanes as may still those paines which they feele smart vpon them, and when they haue with *Cains* city building, and *Sauls* musicke, with company, good-cheare, musicke, imployments, tables, cards, &c. quieted the melancholike spirit, then they thinke their peace is well restored. God setteth these things vpon vs, to arest vs, as it were; we seeke to still them, neuer looking to God, that he would, through his Christ, be reconciled to vs: Now what is this but extreame folly? If a Creditor should set a Sergeant vpon our backes, were it wisedome in the debtor, to compound with him, and corrupt him, and to thinke all safe, while the Sergeant winketh at him? Euery body would account this folly; for he is neuer a whit the more out of danger, till the Creditor be agreed with. Thus it is likewise in seeking our Peace, by stilling our euils, not by quieting Gods anger, which is iustly kindled against vs. *Vse.*

Thus much of the Preface.

THe matter of the Epistle followeth, partly respecting Doctrine, partl Exhortation: Doctrine to the beginning of the fourth Chapter; Exhortation, to the 21. *Verse* of the sixt Chapter. In the Doctrinall part two things chiefely are to be marked. First, hee propoundeth Doctrine concerning VERSE 3.

cerning the benefits wherewith we are blessed in Christ, which is done more indefinitely in the first Chapter, applyed from comparison of their former estates in the second. Secondly; the scandall which his Crosse might cause, and the impediment which it might put to the fruitfull receiuing of these things, is preuented, *Chap.* 3. In the more absolute handling of these benefits, we must marke, that first in this third *verse*, they are summarily propounded, then more particularly from their seueral kinds expounded. Now in this 3. *verse*, the Apostle doth not barely propound them, but breaketh out into thanksgiuing, before he maketh mention of them. Three things being to be obserued in this *Verse*. 1. His praise, *Blessed*. 2. The person praised, *that God and Father of our Lord*. 3. The arguments, which are two; First, which God is to Christ our Lord; for this is vsuall with the Apostle, that when he describeth God in petition or thankesgiuing, that the description containeth matter of strengthning faith, and whetting desire in the one, and motiues of praise in the other; *The God of peace sanctifie you throughout*, 1 *Thes.* 5. *Blessed be God, the Father of our Lord Iesus, the God of all mercies and consolations*, 2 *Cor.* 1. 3. The second Argument, is from that God hath done by vs in Christ, in those words, *Who hath blessed vs, with all spirituall blessings, in heauenly things in Christ*. Now before we come to the more particular consideration of these words; some things are to be opened for the clearing of them: First, What is meant by our *blessing God? Answ. Blessing*, is sometime operatiue, working & effecting the

the happinesse of him that is blessed; Thus God blesseth vs: Sometime it is declaratiue, confessing and extolling the blessed estate of those whom we blesse; Thus we blesse God, we acknowledge him blessed, praise, and extoll him, *Psal.* 145. *ve.* 1. 2. 21. where blessing and praising are made æquiualent. Secondly; it is to be marked, that these words; *God, euen the father*; containe a description of God, from two relations vnto Christ; one from this, that he is the God by couenant of Christ: The other from this, that he is the father; according to that, *Ioh.* 20. 17. *I goe to my father, and your father, to my God, and your God*: for this, the words beare better then that first God indefinitely, then limited to the person of the father, should be conceiued in this sense, *blessed be God*, to wit, *God the father of our Lord*; for the article should rather be prefixed to πατὴρ, and the particle καὶ doth redound. The last thing to be marked, is that the word, *heauenly*, which may signifie *things*, or *places*, is fitliest taken to note the place where our spirituall blessings were giuen vs, for spirituall blessing noteth not the action of God blessing, but the effects proceeding from it; to this sense, who hath blessed with spirituall things? for the Apostle construeth all spirituall blessings by predestination, vocation: Now to say, *Who hath blessed vs with spirituall things*, in heauenly things, is absurdly superfluous. Againe, this word is in two other places of this *Epistle* vsed, to note the circumstance of place, and therefore is here in that sense to be construed, without more vrgent reason to the contrary. The summe is, Praised be

be the God of our Sauiour; praised be the God of our Lord Christ Iesus, who hath blessed vs, that is, by his blessing made vs partakers of all spirituall benefits, such as take their beginning from heauen, are kept in heauen, shall all haue their accomplishment in heauen; and all this in Christ, who is the roote, and second *Adam*, whence euery benefit supernaturall springeth, and is deriued into vs.

Doct. 1. To come then first to the action of Praise. Obserue thence in generall, that a good heart must be ready, on consideration of Gods benefits, to breake forth into praises: The Apostle cannot speake, or thinke of them, but that his heart and mouth glorifie God; the manifold doxologues in *Pauls* Epistles, may giue sufficient argument of this truth. Nay, we see how *Dauid, a man after Gods heart*, was so affected, that he did not onely stirre vp himselfe, his soule, spirit, all within him, but all the creatures, euery thing that had breath, from the highest Angell, to the lowest creature: This grace being like fire, which once kindled, catcheth hold of all that is neare it. For our better vnderstanding this duetie, I will open two things. 1. What must concurre in this practise. 2. How we may keepe our hearts in a good disposition to this duety. To the praising God three things are required. 1. That our spirit doe acknowledge his goodnesse, in any kinde shewed vs: Hence it is that the Saints call on their hearts, soules, spirits, in this businesse: God is a spirit, and hateth euery seruice, from which the spirit is estranged. As no musicke is gracefull, vnlesse

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the

the instrument be first tuned; no more is any voice of praise acceptable, vnlesse the heart be first ordered. 2. There must be a declaring before men of that kindenesse and loue the Lord hath shewed vs: *Come, I will tell you what God hath done for my soule, Psal. 66. 16. I will daily tell of thy righteousnesse.* We count it ingratitude in men, when they will smother benefits, and neuer be knowne to other of whom they haue receiued them. 3. There must be an endeauouring of requiting Gods loue, by answering his benefits with thankefull duty, by walking worthy of them; *What shall I repay the Lord, for all his benefits vpon me?* Thus wee count him vnthankfull, who doth not bend himselfe to requite loue with the like, so farre as ability reacheth. Now for meanes disposing vs this way, we must labour first to know and keepe in remembrance Gods benefits, that which is forgotten, is not knowne for the present; nothing vnknowne, affecteth or moueth the will: A danger vnknowne, maketh vs not afraid; a benefit vnknowne, maketh vs not ioyfull or thankefull: Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their soules; See *Psal.* 103. *My soule praise the Lord, forget not all his benefits.* 2. 1.

Secondly, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enioy; for not hauing benefits, but esteeming and knowing the worth of them, maketh thankefull. Now in this we greatly faile, for our corrupt natures heede nothing they enioy; like the eye in this regard, which seeth nothing that lyeth on it, but 2.

but taken away some distance, doth brightly discerne it: So we, when good things are taken away know them well, which we see not to be such benefits, while we enioy them; Againe, the plentifull vse of the best things, breedeth a satietie, and maketh them no dainties; And hence it commeth, that good things which are commonly and constantly with vs, are not regarded: Let vs therfore, the rather practise this second rule, for the neglect of it maketh vs want our comfort while we possesse things, (for who can take ioy in that he esteemeth not?) and it maketh vs haue double griefe, when now they are remoued; for then the conscience of our carelesnesse doth bite and sting vs.

3. A third rule is, still to labour to be poore in spirit, and keepe the conscience of our owne vnworthinesse, that we may still know our selues to be lesse then the least of Gods mercies, as *Iacob* said: Hunger is sauce which maketh euery thing well tasted; So this pouerty of spirit, maketh the least blessing seeme great toward vs. The humbled poore, take the least scraps thankfully.

Vse 1. The Vse of this is first, to rebuke our deadnesse, in whose hearts are no affections, in whose mouthes are no words, magnifying the Lord, for his continuall mercies: If men doe vs small fauours, especially if they be of countenance and authority; O how we thinke our selues beholding, our mouthes runne ouer in speaking of their courtesie, we giue them a thousand thankes, we professe our selues at their commands; Out alas, that being thus one to another, wee should offer God such

such measure as we doe: But this exceedeth all the rest, that because God doth constantly continue to vs benefits, that therefore we should slacken our thankfull duty. If one giue vs 20. pound one time onely, we thanke him; but to giue it vs yearely for twenty yeares together, this is farre more thanksworthy; to giue it vs as an inheritance for euer, this is most of all obliging vs; Thus it is with Gods benefits, which hee constantly leaseth out to vs, and maketh them as it were a free-hold with vs. We for these, euen in this consideration, should most extoll him.

Vse 2. Let vs in the second place stirre our selues vp to be thankefull; It is Gods fine and rent, euery thing which he requireth for his benefits: *Call on mee in the day of thy trouble, I will deliuer thee, and thou shalt glorifie me.* We would not forfeit any thing worth the holding for non-payment of rent: Let vs take heed lest for want of thankefulnesse we giue God occasion to re-enter, and dispossesse vs of all good things we enioy.

Doct. 2. *The God and Father of our Lord Iesus Christ.*] Obserue first particularly, that euery Christian heart is to magnifie God, in that he hath beene the God of Christ our Lord. This doth the Apostle, who doth not say; *Blessed be God the Father for blessing of vs*, but first, *Blessed be the God of our Lord Iesus Christ*: Before hee commeth to consider what God was to himselfe, with the rest of beleeuers, hee doth extoll him, for that hee was to Christ the head. Which doctrine before wee can prosecute profitably, it is fit to vnfold what this doth com-

comprehend, *to be the God of any*; for this opened, we shall conceiue more cleerely, the equity of this, that wee are to be thankefull in this regard. This is a fundamentall fauour, whence all other doe spring, and it conteyneth the eternall loue of God, louing vs, and predestinating vs to supernaturall happinesse, as likewise euery subordinate grace, by which it is executed. First therefore, the fore-knowledge and predestinating Christ as man, to the grace of personall vnion, and glorious office of a Mediatour, of which we haue, 1 *Pet.* 1. 20. this commeth heere to be conceiued. *I haue sheepe that are mine, which are not of this sheepe-fold*, saith Christ: where we see that we are Gods, and God ours, before we are called, euen by predestination. Secondly, Christs calling, of which is spoken, *Hebr.* 5. 1. and the confederation entred with our mediatour, wherein God required on his part, the fulfilling of righteousnes, so far as serued to qualifie his person, that he might be a fit high Priest, and especially the offering his body, that is, his soule and body by the cursed death of the crosse, wherin God promised on his part, that he would be with him to strengthen him, and deliuer him from all euill, and to crowne him with glory; yea, that all his seede should be blessed with righteousnesse and life, through him. The Scripture is plentifull to proue that it is all kinde of blessednesse, to haue God for our God. Now then if we be members with Christ our head, haue we not cause to be thankefull to God euen in this respect, that he hath been, and is his God? The ancient Church did magnifie God, that hee had made

Ioh. 10. 18.
Heb. 2. 10.
Heb. 7. 26.
Heb. 4. 89.

Isa. 53. 10. 11.

made himselfe the God of *Abraham*, *Isaak*, and *Iacob* their forefathers: how much more reason is there for vs to glorifie him in this regard, that he is the head of Christ our Lord? Againe, if any man should helpe and deliuer from great euils some of our friends, should doe them many fauours, would we not returne them in this consideration thanks, and much commend them? If Christ be deare vnto vs, we must needs blesse and praise the Lord, inasmuch as hee hath beene a God assisting, preseruing, and is a God glorifying our Lord and Sauiour. In the head of Christ lay all our happinesse, had not God beene a God to him, and couered it in the day of battell, wee had all of vs perished; all our supernaturall happinesse stood and fell in him. We may make a double Vse of this; one of instruction in Doctrine, the other respecting manners; for seeing Iesus Christ hath God for his God, hee hath as well a created nature within his person, as the increated nature of God; he could not be a proper Sauiour of vs, were he not God; hee could not haue God for his God were he not a creature: For the Sonne of God, as God, could not be predestinated to the personall vnion, which the humane nature comming from without was onely capable of. Againe, he did need no protector nor blesser, he did need a God in these regards, as man. *Vse* 1.

Secondly, wee must hence be stirred vp to magnifie God, for that hee hath beene, and is vnto our head. Wee see in the naturall body, the members ioy in the good of the head, yea, they preferre it before their owne; for hence it is that if one strike at *Vse* 2.

at the head, the hand will ward the blow though it be quite cut off: Thus if wee were such members to our Christ, as we should be, we would more reioyce and magnifie God, for that hee hath beene, and is, to his Christ, then for that which hee worketh for our selues. If wee loue not and extoll not the God of Christ in this respect, that he is a God to him, it is a signe wee beare not that loue to Christ which we should.

And Father of our Lord Iesus Christ:] Obserue secondly: that we are to magnifie God in this regard, that hee is the Father of our Lord: This respect is heere placed in order of nature, duely, for it floweth from the other; God is not first the Father of Christ, in regard of his humane nature, and then his God; but because hee was of his owne accord the God predestinating the humane nature in Christ to the personall vnion, therefore he commeth to be the Father of his Sonne, so farre as hee subsisteth in flesh: As we are not first the children of God, and then come to haue him for our God; but because God hath freely set his loue vpon vs, and beene our God so farre as to predestinate our adoption, *Ergo*, he commeth to be our Father, and we his children: That Christ therfore, as man, or in regard of this extrinsick nature is the Son of God, it commeth from the grace of predestination; Yet we must not thinke that this doth make in God the Father, a double generation; for, as the respect of fatherhood is not multiplied from hence, that his Sonne is now single, now married; so Gods generation is not multiplied, in regard that his Sonne some-

sometime onely was in the nature of God, but now is married, by an indissoluble personall vnion, vnto our nature. To come vnto the Doctrine.

If wee see Christ to be the fountaine of all our happines, how can we but blesse him who is the Father of him? We see that all Generations call the Virgin blessed, who found Grace so far as to beare him; how much more therefore must our hearts be farre from neglecting to extoll him, who is the eternall Father of our Lord? Yea, the hearts which doe affect Christ, doe blesse those that publish his name, and haue any, though the least, place about him. If we see any whom we loue and admire for their excellencies, wee account those blessed who any way belong to them: Thus the Queene of *Sheba*, accounted the seruants of *Salomon*, happy men: Nay there is nothing so meane, which doth any way enioy this or that excellent thing, but we esteeme it blessed. *Dauid*, admiring the beauty of Gods Tabernacle, did almost emulate the happinesse of the Swallowes, who might yet make their nest neere the Altar; Hee counteth all that haue accesse to it, and that doore-keeper who dwelleth in it, exceeding happy. Againe, we see that if any be more markeable for wisedome, valour, fauour, with their Prince, if any be a deliuerer of his Country oppressed, will not ciuill men pronounce the Parents of such children thrice happy? Wee shall therefore neyther shew our selues to haue Christ in due admiration, neyther to be heauenly minded, hauing vnderstanding of things heauenly; if wee can thinke of the Father of Christ without magni-

Doct. 3.

Vse 1.

fying of him in this respect. Who doth not glorifie God in that he is the Creator of this aspectable world, which we behold? but in being the Father of our Lord and Sauiour, his honour is much more displayed: the rather let vs striue to magnifie God in this respect, because wee shall then assure our hearts that we loue and honour our Lord and Sauiour Iesus, and that we haue Vnion and Communion with him, as head and members; for where fellowship is, there is coniunction. Then shall our praises be distinguished from Iewish and Heathenish doxologies, which sound not in them a sillable of Christ Iesus. If we looke at God the Father, wee haue reason to laud him in this regard; for it is the greatest manifested glory: If wee consider Christ, we are bound to it; for who can thinke honourably of him that is begotten, but will honour the begetter in regard of him? If at our selues, we may gather from that hath beene spoken, arguments enough, obliging vs to this duty. I speake the more to this point; for the loue of Christ Iesus is cooled, yea almost extinct, euen amongst Christians.

Now followeth the second argument, from that which God hath done by vs in Christ; Where first wee are to consider the action; of Gods blessing. Secondly, the Persons blessed; Thirdly, the blessings themselues, set downe by enallogie of the number, and metonymie of the cause, *blessing* for *blessed benefits*, which are described from the quantity and kinde of them, *with all spirituall blessings*. Fourthly, the place whence those blessings come, and where they are reserued, *heauenly places*.

places. Fiftly and laſtly, the fountaine; *in Chriſt.*

Firſt, it is to be marked that hee had in his heart an apprehenſion of Gods bleſſing him, with theſe faithfull ones he wrote vnto, before hee breaketh forth to bleſſe God. Obſerue then in generall, that the ſenſe and knowledge of Gods bleſſing vs, is it which maketh vs bleſſe God againe. Looke through the thankeſgiuings of *Dauid* and others, you ſhall finde that the conſcience of ſome benefits receiued from God, did mooue vnto them; *I will praiſe thee, becauſe thou haſt exalted me: Praiſe the Lord my ſoule, who hath forgiuen all thy ſinnes, &c. Pſal.* 36. 70. 3. that receit of benefits, is the foundation of thankefulneſſe. When the Leper ſaw himſelfe cured, hee returned and gaue thankes: As S. *Iohn* ſaith in Loue; *We loue him, becauſe hee hath loued vs firſt*, 1 *Iohn.* 4. So in bleſſing; *Wee bleſſe him, becauſe wee finde that hee hath bleſſed vs firſt.* As a wall cannot reflect light and heate from it, till the Sunne hath firſt ſhined on it; and as an Eccho cannot reſound any thing to vs, till wee haue firſt ſpoken vnto it: ſo till our God hath ſpoken his bleſſings to vs, we cannot reſound bleſſing to him. *Doct.* 4.

The Vſe is to ſtirre vs vp, that as wee deſire to praiſe God, ſo wee would labour to get that ſpirit which may make vs know the things beſtowed on vs. The Papiſts are the cut-throats of thankefulneſſe, while they will not let vs know the graces giuen vs: We know our earthly things, (yea which is the pitty) we know them too well, know them ſo that we are proud of them: Let vs labour to know *Vſe.*

our best blessings, and our hearts will not be vnthankefull. In particular.

Doct. 5. First obserue, that our heauenly father, he blesseth all his children. Looke into the Commonwealth, Church, Family, the fathers in them all, doe blesse those that are vnder them. Princes, their people; Teachers, those that depend on them, Parents and Masters, children and seruants; for, the greater hath power, to blesse the lesser. Thus is it with our heauenly Father, father of all fatherhoods in heauen and earth; he giueth his blessing to those that are his. Againe, as we see earthly Parents, blesse their children, both in word and worke, wishing them blessed, and giuing them many benefits; for Parents treasure vp for their children: Thus our heauenly father, doth both in word pronounce vs blessed, who are his by faith; *Blessed are you that beleeue on me; that hunger and thirst for righteousnesse; that are pure in heart*; and hee doth also bestow on them many benefits, which doe make them blessed; For, to blesse, signifieth both as well to giue a gift, as pronounce blessed.

Authoritatiuè.

Vse 1. This then must teach vs, first to seeke blessing of our heauenly fathers hand; Seeke it as *Iacob* did wrastle for it with prayers and teares, *Gen.* 32. 26. Come to God and confesse, that we are accursed children of his wrath, but intreating, that for Christs sake, who was made a curse for vs, that for this his Sonnes sake, he would blesse vs. The blessing on Mount *Sinai* was gotten by doing; but seeing the Law is impossible, to our sinfull weakenesse, we

wee must seeke the blessing onely in beleeuing. Would wee not count that Childe a miscreant, which would not come to the Parents, and aske their blessing? It is a token we are bastards, and not children, if we come not to God in secret, and intreat him to blesse vs, through his Christ: What may they thinke of themselues, who haue neuer heartily, and humbly sought this way? That reprobate *Esau* shall condemne them; for he sought his earthly Parents blessing importunately, and with teares, when now it was too late, which these neuer did toward their heauenly.

We who are his children, must reioyce in this, that we haue such a father, whose blessing we know to be on vs; It is with vs, as it is with little children, who haue many blessings, but thinke little on that matter, which yet an vnderstanding childe, more growne vp, hath in great account. We must amend this, and not still be babes in vnderstanding; our blessing is the fountaine of all happinesse; *Come ye blessed of my father, inherite, &c. ergo*, is not lightly to be esteemed. *Vse 2.*

A third Vse, may be for Imitation.

Obserue thirdly, *Who hath blessed vs, my selfe with you, who are faithfull Saints.* Obserue, what kinde of children haue their fathers blessing; the faithfull ones, who are sanctified, these are blessed of God; for Saint *Pauls* saying, *who hath blessed vs*, doth not speake rhetorically, like great men, who speake in the plurall number, for the singular; *We will you, this or that was done to vs*; but he hath reference to these *Ephesians*, whom he described in *Vse 3.*

the first *Verse*; of whom, joyned with himselfe, he affirmeth that they were blessed; The truth is, first we are really and actually blessed, blessednesse being receiued into themselues, but such as are beleeuers, and now sanctified, though others are predestinated to blessednesse, yet this doth onely make them blessed, so farre, as that their blessednesse is intended in time future, it doth not for the present worke any alteration in them, tending this way. Prædestinate and reprobate, before faith come, are in themselues all one: *Know you not that drunkards, railers, shall not enter into Gods kingdome; such were you, but now you are washed*; these *ergo*, who now were blessed, *ergo*, predestinated before their callings, were the same with them, who shall not enter into Gods kingdome.

Secondly; I say, as none are actually blessed, so none can be knowne and affirmed to be blessed in Gods purpose, which are not beleeuers and Saints. The reason is, because that which is in Gods minde cannot be knowne further then the word or worke of God doth reueale it. Now Gods word doth tell vs onely thus farre, that such as are and shall be called to faith, and sanctified, they are predestinate. Now then, further then we can see faith, we cannot descerne any to be predestinate: But the faith of such who are already beleeuers, is onely such as we may perceiue (for there is no word reuealing whom God will giue faith to hereafter, I say, so reuealing it that their persons thereby are made euident to vs,) *ergo*; wee can see none to be predestinate to saluation, vnlesse wee can by fruits

fruits, behold him to be in present a beleeuer. Again, our faith and grace, is the worke beginning our saluation; till therefore faith is wrought, there is no worke of God apparant, which doth let vs see hee hath a purpose to saue: This then is a truth, that the beleeuing and holy person, is onely such, of whom we may say, that he is blessed of God; yet this caution is to be taken, that as we cannot say any is blessed; so we cannot say any man in particular, wanting faith and grace, shall not be blessed, or that he is not predestinated. If a man vp a fore day should reason thus; here is no sunne vp, *ergo*, none will rise to day, his sequell were friuolous; so here, &c.

The Vse of this Doctrine, is first to comfort the Lords; who beleeue so on Christ, that their hearts are purified, and their desire is to walke precisely; the world accounteth them, as they did before of Saint *Paul*, Christians, and Christ himselfe, as if they were off-scourings, 1 *Cor.* 4. base, cursed people, *Ioh.* 7. Cursed and plagued of God, rather then blessed, *Isa.* 53. 4. But this is our comfort, God thinketh, and pronounceth otherwise of vs. *Vse* 1. Ephes. 5. 15.

We see the vaine iudgement of worldlings, they giuing sentence according to sense, thinke often wicked ones happy, *Mal.* 3. 14. To ride on a fine Palfrey, to haue a cap and knee giuen them, to fat their hearts with laughter, and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou hast not faith and grace, clensing thy heart and life, though thy *Vse* 2.

excellency doth touch the clouds, and thou doest seeme to make thy neast in the starres, yet shalt thou perish like the dung; the higher thou hast beene lifted vp, so much the more deadly down-fall shalt thou take into those hellish torments, that fearfull destruction. *Thus much for the persons blessed.*

Now for the blessings. 1. The quality; *With spirituall.* 2. The quantity; *With* [*all*] *spirituall blessings.* First; for *Paul*, marke what kinde of benefits prouoke him to blesse God; euen those which are spirituall. Obserue, what benefits make a regenerate man thankefull; those that are spirituall, those bestowed on himselfe, or on his brethren or sisters doe make him thankfull: There are naturall, ciuill, & spirituall benefits: Whatsoeuer things liue a naturall, or ciuill life, naturall & ciuill benefits are welcome to them; so are spirituall, with such as haue receiued a life spirituall; the very Horse will scrape and neigh, and if he could speake, would say, I thanke you, when you bring him his prouender. Let a ciuill man be taught skill in some faculties, giue him wealth, honour, and fauour with those that are great, you win his loue; giue a voluptuous Gentleman a Dog, or Hawke, you shall haue more thanks, then for a better matter; when these things befall their friends, it reioyceth them: Thus a spirituall man when hee seeth on himselfe or others, spirituall things bestowed, it doth make him both glad and thankefull, *Rom.* 1. 8. 1 *Cor.* 1. 4. *Rom.* 6. 17.

Doct. 7.

Vse 1. The Vse of which consideration, is to let vs see what kinde of creatures we are: If we be risen with Christ, we will affect things spirituall; forgiuenesse of

of sinne, the gift of faith, sanctification, and such like; so as to be thankefull for them, ioyfull of them: yea, if we haue any fellow-feeling, as members knit together in the same body, we shall not be able to see these benefits in any, but they will moue vs to be thankefull.

Obserue thirdly; In regard of God, what kinde of benefits he doth giue his children; *to wit*, such as are spirituall; euery thing in nature doth communicate with that which is begotten of it, such a like nature as it selfe retaineth: Thus it is also with ciuill men, for they leaue their children, Gold & Siluer, House & Land, and such like other good ciuill benefits: Thus our heauenly father, he is a spirit, he, *ergo*, maketh vs partakers of a diuine nature, who are his children, and blesseth vs with spirituall blessings.

Now a blessing is spirituall in two regards. 1. In respect of the nature, when it is a thing wrought, not by any power of nature, or meanes naturall; but by the vertue of Gods spirit, and meanes supernaturall, such as is Gods word. 2. Things are then in some sort spirituall, when though for their Essence and being, they exceede not nature, yet they are directed by a supernaturall prouidence, to worke vnto an end aboue nature, euen to bring vs vnto happinesse with God, such as is spirituall and supernaturall. Now God doth thus giue his children many blessings spirituall, for nature; and doth so guide all things, health, wealth, sickneſſe, pouerty, that they worke together vnto the spirituall and supernaturall saluation of

of those who are his. If then one should obiect, and say, why the godly haue the benefits of this life, naturall and ciuill, as well as those belonging to another, *ergo*, are not blessed onely with spirituall blessings. *I answere.* That euen these benefits are in some sort spirituall, while by Gods prouidence they are eleuated and guided to a higher end then is the seruice of this life onely. Hence we may make a rule, whereby we may know whether we be Gods true children, whether wee haue the childrens blessing. Let vs enter into our selues, and looke if we finde these spirituall blessings, then we may secure our selues, that we are the Lords: These are all of them appurtenances to the matter of inheritances. Now we know, though Parents giue Legacies to many vses, to many persons, who are no kinne to them, yet they conueigh the matter of inheritance onely to children; So doth our God giue many blessings to men deuoide of grace, to cast-awaies; but these spirituall blessings of sound faith, repentance, &c. which serue to enter vs into the inheritance of that euerlasting kingdome, hee bestoweth these on none but children. Let not men deceiue themselues, because they haue these outward things: *Esau* got the blessing, which the deaw of heauen, and the fatnesse of the earth might yeelde him: *Abraham*, gaue gifts to the children of his Concubines, though not *Isaaks* blessing. Thou canst not know thy selfe blessed of God, by outward things, vnlesse thou findest them to prouoke thee to loue and feare, and be thankfull to the Lord, and so set forward thy spirituall saluation.

Secondly;

Secondly; Wee see here that the happinesse, that the riches of the spirituall man, are not known, nor discerned with outward senses, and carnall reason; for spirituall things cannot be discerned, but spiritually; the godly man hath a white stone, in which is written a name, that none reade, but himselfe; he is absolued from sinne, and accepted to be a Sonne of God, through Christ, and heire of heauen: And yet because he is thus made a sonne of God, through Christ, the world doth not know him; euen as we know not the sonnes of Princes, (were they amongst vs,) who dwell in Nations far from vs. But this must not dismay vs: Some men that carry a low saile, being of great wealth, liuing at an vnder rate, in regard of that their state might beare, when some of greatest show, but meane wealth, scorne them as poore; they smile at the the matter, knowing themselues in matter of estate, not inferiour to the other, and they please themselues thus, that they are vnknown: While we haue hidden treasures the world knoweth not of, we are not to be deiected.

Vse 2.

1 Cor. 2.

Reuel. 2. 17.

1 Iohn 3 3.

In heauenly places.] Obserue, Where all our blessings are giuen vs, in heauens; there they are first framed, thence they come which we haue, there being the consummation of them reserued; our hope, not the habite whereby we hope, for after all things present, this shall haue no place, 1 *Cor.* 13. but the things we hope for are in heauen, our incorruptible inheritance, is heauen, reserued for vs, where Christ our head was; there Saint *Paul*, there all things may well be said to be, which are giuen vs

Doct. 8.

vs in him. Now when the Apostle did write, Christ the common treasurie of all his Churches good, was in heauen. Earthly Parents giue and leaue their children blessings, there where themselues haue their abode; they giue not commonly inheritances to them in Countries they neuer did dwell in: Our heauenly fathers dwelling is in the heauens, and there he giueth vs our blessing. Againe, we see that is the place, where euery thing resteth, that I say, in which it is first bred, from which it first commeth: Fish bred in water, there they abide, they cannot liue being out of it; so the creatures in the earth: and thus these spirituall benefits, the place of them is heauen, there is kept the fulnesse of them, thence they come, thence they shall haue their consummation: In this regard, earthly things are called things below, heauenly, things aboue, where Christ sitteth; this is our aduantage. What man in a strange Country, as a Soiourner a while, would not wish, were he to receiue great summes, that they were paid in his owne Countrey, for his vse, rather then tendred to him there, where he was a stranger? So it is with vs, vnder sayle toward our Country, where our father dwelleth, it is our commoditie that our treasures are there reserued.

Vse 1. The Vse is, first to let vs see our security, in regard of these benefits: Such as haue earthly treasures, they loue when it is kept in safety; so it is that the treasure laid vp in heauen, is safe there, neither Rust cankereth, nor yet the Theefe breaketh in.

This

This should stirre vp our hearts heauen-ward, for where our chiefe treasure is, should not our hearts be there with it? Were Land fallen vs by the death of any, in the remotest shire of England, we would not thinke much of going to see, and take possession of it: Thus it should be here, wee should striue while on earth, to get a large enterance into this heauenly kingdome, while we are here on earth. *Vse 2.*

This considered, is a great ground of patience: We see men on the way, will content themselues with sorry lodging, and passe by little diseasements; for they know that once at home, they shall take their ease, and want no contentments: Here we haue many wants spirituall, we are incountred with many difficulties; but at our home, in the heauens, we haue all kinde of blessings reserued for vs; See, *Heb.* 10. *They endured with ioy, the spoiling of their goods, knowing that in heauen they had a more enduring substance.* *Vse 3.*

Againe, that he saith, [*All spirituall blessings.*] We may note, how liberally God dealeth with his children: To giue vs any blessings, were mercy, for we haue iustly forfeited them all; To giue vs spirituall blessings is more; but thus to giue vs all kinde of spirituall blessings; yea, as you heard in the last Doctrine, to make euery blessing, after a sort spirituall, this is his exceeding bountifulnesse: Hee hath giuen vs all things that pertaine to life eternall, in the world to come, and to *liue godlily in this present world*, 1 *Pet.* 2. 1. We see great men on earth, doe not onely giue their Heires earthly blessings, but *Doct.* 9.

Dona spiritualia: Essentialia, accidentalia. Essent. in quorum perfectione sanctitatis perfectio consistit: Accident. quæ possunt abesse sanctificatione nostra sibi constante, illuminationes plenio-res sucuitatis, &c.

but all kinde of earthly blessings, dignity, offices, they take them wiues, bestow on them house, land, money, euery thing aboundantly; thus doth our heauenly Father in things spirituall. To vnderstand it more fully; know these spiritual benefits are eternall, I meane giuen vs for eternity, or, in time performed to vs. The first are our Election, Predestination, of which hereafter.

Now these giuen vs in time are double, such as we haue for the present, such as are kept to be reuealed hereafter, 1. *Pet.* 1. 3. These which we haue for the present, are Positiue, such as doe conferre some good thing vpon vs; or Priuatiue, such as keepe euill from vs. Gods positiue spirituall benefits are inward or outward: Inward, all illuminations, inspirations, guifts of the spirit, all mouing and confirming of Grace once receiued: Outward blessings, Word, Sacraments, occasions outwardly mouing vs to good, all the gifts of grace in others, by which we are edified, they are our spirituall blessings whom they profit, not theirs onely in whom they are receiued: In a word, euery thing which is made to further our saluation, is made in this regard a spirituall outward blessing to vs.

Now the Priuatiue blessings, in not letting temptations come, not come in such strength, in putting them by, in defeating the effect which otherwise they would haue, they are aboue all can be spoken or comprehended.

The blessings to be reuealed in the last time, which respect both the soule and body, for that shall be made spirituall, they are such as neuer eye saw, nor

eare

eare heard: And though we haue them not in possession, yet they are ours; we are blessed with them, though wee are not yet possessed of them; as an heyre hath right to his lands, during his Wardship. Let these then suffice to giue you some taste of this bountifulnesse of God toward vs.

The Vse is to stirre vs vp to seeke to be partaker of this our Fathers blessing: Happy are wee whom he hath thus blessed, if wee be stirred vp to cry to him, that we may be partakers of it; and cursed are wee who heare such bountifulnesse of his toward vs, if wee despise it, not looking after, nor caring for it. Many prophane *Esaues* prefer their pottage before this blessing. If men being capable of great hopes from their earthly Parents, should choose a wandring life, not setting by all their Fathers could leaue them, would not euery one cry out of them as forlorne miscreants? Thus it is with vs, we are capable of all kindes of spirituall blessings from our heauenly Father, things so great as neuer entred into the heart of any fully: If wee liue like Prodigals, stray from his house, not setting by these things, how wofull is our case? *Vse 1.*

Secondly, wee see the great happinesse of the godly man; What if he had not a crosse to blesse him with? yet he hath in reuersion great things; he hath all abundance in hope, though not in hand: A great heyre is euen accounted wealthy, though during his non-age and Wardship, he is often held to straight allowance; so here, &c. *Vse 2.*

Lastly, wee see their error who seeke blessings out of Christ, who is made euery thing, in whom all *Vse 3.*

all is *Amen*: Such who seeke iustification, perseuerance, pardon of sinnes after Baptisme in themselues, their own satisfactions in the Churches treasury.

Doct. 10. *In Christ*:] Obserue lastly, in, and through whom we come to be blessed, euen in and through Christ our Lord; We are blessed through the acknowledging of Christ, with all things that belong to life eternall, and godlinesse. Christ is made of God, our sanctifier, iustifier, rather, Redeemer. In Christ was the fulnesse of Grace, that we might receiue from him, the Sunne of righteousnesse, and Head of vs. We haue life begunne in vs, I meane the life of Grace: Where was it before our callings? Where was the life of vs before we were born? was it not in our Parents? Thus this life we haue, before it come to be conueyed to vs, was in Christ the second *Adam*, and common Parent of vs all. We looke for life in the heauens: Where is it? Where is the life of a tree in Winter? Is it not in the roote? at the Spring it will be manifested by leaues, blossomes, fruites: so, *our life we looke for, is hid in Christ* our roote, as it were; When he the Sunne of life and righteousnesse shall approach to vs in iudgement, then shall we haue that life, now hidden, manifested in vs.

2 Pet. 1. 3.
1 Cor. 1. 31.

Colos. 3. 3.

Vse 1. The Vse of this is, first to let vs see to whom we are to giue the praise of all we haue receiued, euen to Christ the head of vs: Wee haue receiued our spirituall being from him.

2. Againe, we must labor to get more neere communion with Christ, seeing hee is the fountaine, whether

whether should we haue recourse but to him? the more we could approach to the Sunne, the more should we be inlightned with the light of it. Want of Vnion and Communion with this fountaine, maketh the Grace in temporizers come to nothing, as waters doe which haue no running spring to feede them.

VERSE 4.

Who hath elected vs:] Now he doth prosecute the Doctrine of Gods benefits, which were summarily propounded, and proueth that he spake by particular enumeration; first, of benefits before all times, which we haue so in Christ, that wee haue them through him; Secondly, of those benefits which we haue so in Christ, that we haue them also for his sake, & through him, as he speaketh in the 7. verse, changing his phrase, *in whom we haue redemption, through his bloud.* The former are two. 1. Election in this verse. 2. Predestination in the 5. and 6. verses. In this verse wee are to marke these things. 1. The spirituall blessing, as hee *hath elected.* 2. The persons heere said to be elected (*vs,*) 3. The person in whom, (*in him.*) 4. The time. 5. The end.

First, to open the meaning of them, and then to come to the instruction to be deduced. First, for Election, it is put sometime for that election which is made in temporary execution of Gods purpose, whether it be a separating of men to the state of Grace, which maketh them as the chosen first fruits of the creature, thus it is taken, *Iohn* 15. 19. *The world hateth you because I haue chosen you out of the world,* & thus, 1 *Pet.* 1. *ver.* 2. *to the elect of the dispersion,* seemeth to be vnderstood: or a separating of

them to any office or dignity, as *Saul*; yea, *Iudas* might in this sense be said (*chosen*). But heere hee speaketh of that choyse which God made with himselfe from all eternity, as is manifest.

Secondly, By the persons (*vs,*) he meaneth himselfe, with those *Ephesians* which hee had called Saints and beleeuers, *ver.* 1.

In him.] Is diuersly construed; first, in him, that is in God the Sonne, not considered as God-man, Head and Mediator of the Church, but as second Person, God with the Father. Thus all things are said created, in, or by Christ; not that he is considered as Man-God in this worke, but because Christ God-Man as the Sonne of God, God with the Father and Spirit, as that person by whom all things are created. But *ver.* 3. it is plaine, he doth consider Christ as wee are blessed in him, in regard of both natures, euen as he hath God for his God by couenant; In him who hath God for his God and Father, we are blessed.

Some make this (*in Christ*) not to be referred to that action of election, but to the end, in this sense; *He hath chosen vs in Christ, that we should be holy*, that is, hee hath chosen vs that wee should be holy in Christ; but besides the harshnes, it is impertinent, though a truth; for, his scope is to proue, not that in Christ we are made holy, but that we haue this blessing of election in Christ.

Some take (*in Christ,*) as if it belonged to the persons elected, in this sense, as he hath chosen vs now by faith in Christ, to that fore-sight of his which beholdeth all things as present, which are to come.

come; but this is beside the scope of this Scripture, which intendeth not to lay downe our vnion with Christ by faith, but Gods electing Christ, *Ergo, in him*, must needs belong to the action of Electing, not that obiect about which it is exercised.

In him.] Therefore noteth, Christ God-man, as the head and first Elect, after whom, and in whom all of vs his body (for order of Nature) are elected: so that this phrase noteth the order in which wee come to be elected, not the cause of election.

For the time, there are 3. phrases which seeme to note the same thing: 1. *From the beginning*: 2. *Before worlds*: 3. *Before the foundation of the world*. These all may note that eternall loue of God toward vs; there vnderstand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore though hee chose from eternity, nothing hindereth (as some thinke) but that hee might foresee some thing whereupon to choose; therefore this phrase may be extended, not onely to respect the actuall creation, but the Decree it selfe of the worlds being: to this sense, that hee chose his in order of nature, before by his Decree hee laid the foundation of the world. 2 Thess. 2. 13. 2 Tim. 1.

The end is all one with saluation elsewhere named; for, loue made perfect is the formall blessednesse we looke for in heauen: it is nothing else but the supernaturall being and life of a Christian, which is begun in Grace, perfected in glory. The summe of these words more amply is this:

Blessed be he who hath blessed vs in Christ, with euery spirituall blessing: As for example; First he hath with himself set his liking on vs, chosen vs before others; *vs*, I say, who now believe on Christ, and are sanctified by his spirit; this his Election, beginning first at Christ our Head, and so descending downeward on vs his members, in him: and this his Grace was toward vs before there was any world; yea, for order of nature before his decree did lay the foundation of the world, that to which he hath elected being no lesse then saluation, that glorious life of loue, which begun heere shall one day bee made spotles and perfect before him.

Now to come to the Doctrine hence to be deduced.

Doct. 1. First, We see what is a blessing worthy all thankfulnesse, euen this of our election: *I praise God alwaies, who hath elected you from the beginning*: This is the roote, out of which all these blessings grow, which in time we partake; euen as the body and bowes & branches of the tree issue from the root, and are borne vp by the same, *Ergo*, this is in nature, and in S. *Pauls* reckoning, before predestination it selfe. For as first I agree vpon this end, I will help a sicke man to recouer his health, before I determine to send for any Physitian: so here, God doth first by election choose to the end, and agree on that in order of nature, before hee predestinate meanes, by which he will most certainely bring to this end. For the better vnderstanding of this benefit, two things shal be briefly opened. 1. What it is. 2. Why

2. Why God the Father is here ſaid onely to elect. For the firſt, the common matter which doth concur to the being of this benefit, is loue; a loue which God hath to vs to bring vs to that life, which is aboue nature; therefore ſometime Gods chooſing, is expreſſed by louing; *I haue loued Iacob, and hated Eſau*, that is not, yeelded *Eſau* that meaſure of loue, which the Hebrewes called hating. But there is a further thing in Election, which doth difference it from loue, and that is a reſpect which is in this loue, whereby it is caried to ſome, before other ſome; it ſo loueth ſome, that it reiecteth other ſome from hauing part in it. *Deut.* 7. 7. *I haue loued thee, and choſen thee.* Should God haue loued euery reaſonable creature to life, there had beene loue to all, but election of none; he who taketh all, maketh no choiſe of any; therefore God maketh it a different thing; *I haue loued thee, and choſen thee:* Some make this all one with that fore-knowledge mentioned, *Rom.* 8. 29. and it cannot be denied, but knowledge is often put for loue and approbation, and that God knoweth his Church and choſen, far otherwiſe then other things; euen as a man knoweth all his goods and ſubſtance, but his wife and children after a ſpeciall manner: Neuertheleſſe, it may well note, that knowledge which is in order to this action of Gods chooſing, whether going before it, or comming after it. If we haue choſen any to any thing, we know whom we haue choſen, and if we are about to chooſe any, we know whom we are about to chooſe: So God doth not onely know whom he hath choſen, which knowledge

Actio collatiua vi intrinſecæ formalitatis reiectionem connotans.

Rom. 8. 29. Expounded.

(to our manner of conceiuing) doth follow the act of his will, now being put forth, but he doth know whom he is in chooſing, or about to chooſe, and this doth goe before to our vnderſtanding: And this I thinke the meaning of fore-knowledge in that place: Such whom he did fore-know to be the perſons whom he would chooſe, ſuch hee did predeſtinate; and thus that place, 1 *Pet.* 1. *ver.* 1. may be more fitly reſolued; where he ſaith, *the faithfull of the diſperſion were choſen, according to fore-knowlege.*

2. Now God the Father is ſaid to chooſe, not that the Sonne, and Spirit chooſe not alſo, (for if three of vs had but one will common to vs all, one could not will any thing, which the will of the other two ſhould not alſo will,) becauſe the Sonne ſuſtaineth the perſon of one elected, the Spirit is the witneſſe, ſealing this grace to our hearts: As the Father is often alone named in inuocation, not that the other perſons are not to be praied vnto, but becauſe the Sonne is conſidered as the mediator, and the Spirit as the Schoole-maſter, teaching vs what to pray as we ought, therefore the Father onely is expreſſed.

Vſe 1. Wherefore this benefit, being matter of thankſgiuing, let vs labour to acknowledge the goodneſſe of God this way. We will thanke men, euen for the good meanings and purpoſes we perceiue them to haue toward vs, though they haue done nothing by vs. When *Dauid* leaped, reioycing in ſpirit before the Arke, what was before him? That God who had choſen him, had reiected the houſe of *Saul*,

Saul, from ruling ouer his people. How ſhould we reioyce in ſpirit, to thinke that God hath elected vs to an eternall kingdome? from which many, no way our inferiours, are reiected? If any ſhow vs common countenance, we doe not ſo much reſpect it; but if they admit vs into ſuch peculiar fauour as they will not communicate with any who are not their beſt beloued, then wee doe highly eſteeme it: To be taken vnto this riches of grace, this ſo reſtrained fauour, in which the greateſt part of man-kinde haue no part, how ſhould it affect vs?

The ſecond Doctrine. Who they are, of whom we may ſay, that they are elect; euen ſuch, *who haue true faith and holineſſe*: As we may know Faith, ſo we may know Election. If we ſee in iudgement of charity, that any hath a faith vntained, and true endeauour of holineſſe; we may in iudgement of charity, ſay that ſuch are elected. Thus Saint *Peter* and *Iohn*, may giue the name of *Elect*, to the members of the viſible Churches, to whom they write: If we know by experimentall certainty, or by faith, that any haue true beliefe and holineſſe, we doe in the ſame manner, certainely know, that we, or they are elected. Thus we may by Faith, know that in euery true viſible Church, there are ſome elect of God; becauſe the word teacheth, that where God giueth his word, there are ſome Saints, whom hee will gather and edifie; ſome ground good where he ſendeth his ſeedeſ-men: Thus we may know certainely our ſelues elect, becauſe we may by certaine experience know our ſelues to haue Faith. *Doct. 2.*

If I see one put into the office of the court of Wards or into the Treasurors Place, or so; I know that such a man was the man, whom the king had chosen with himselfe to haue the place: So when God now hath by faith and sanctification, taken one out of this world; we may know that he was chosen forth of the world, vnto life: things may be said to be, when now their being is made manifest; While a babe is in the womb, we know not what is there conceiued, but when we see a man-childe borne, then we know that such an one was conceiued: So when the babe is borne, when the being of faith & holinesse are apparant; we may say that such a person, before all worlds was conceiued in the womb of Gods secret Election. We may know a will secret three waies.

1. If a man will himselfe tell vs. 2. If he will write to vs. 3. If he doe this or that, we know then by euent, he had a will to such matters, which now we see him execute: So here God may speake by extraordinary reuelation, which hath beene the priuiledge of some few. 2. God may make his will knowne by the ordinary enlightning of his spirit, which is that vnto the minde, as a word is vnto the eare: We haue receiued the spirit, to teach vs to know these deepes of Gods gracious purpose towards vs, 1 *Cor.* 2.12. by the letter of his word, that golden chaine, *Rom.* 8.29. If I be sanctified with the diuine nature, in which glory is begunne, I am iustified; if iustified, I haue beene called according to purpose; if called, I was predestinate, if predestinate to meanes, I was foreknowne, as one whom God would choose to the end, euen to glory.

3 When

3 When I see my selfe set a part by God, from the world; the euent doth tell me, God chose me from amongst others: When I loue God, come out of the world, choosing him as my portion; then I may know he hath loued me first, and chosen me, euen as I know a seale hath beene set there, where I behold the print of it. One may obiect, that God onely knoweth whoare his? *Ans.* God onely knoweth by himselfe who they are whom he approueth for his own, but with this, may stand the knowledge of such to whom God reuealeth it; as none but the Son knoweth the Father, & such to whom the Son reuealeth it. 2. God onely knoweth his electiuely taken, that is, the whole vniuersity of his chosen; no meere man nor creature, doth in this sense know who are Gods. *Obie.* Could we know that we haue true faith & holines, we might know our Election, but wee cannot; for many who haue them not, thinke they haue them; many who haue them in some sort, fall from them; many who haue them, so as they shall not faile, yet may misse in iudging of their estates, as *Peter*; *If all should forsake thee, &c.* To this I answere; First, though a man dreame he eate, or be in this or that condition, and be deceiued; yet a man who is that or that waking, doth know it, and is not deluded: So here, though the dreaming man, who is a sleepe in sinne, may mocke himselfe; the man who is awake and walketh with God, is not mistaken. To the second, I answere. Many who haue temporary graces, fall from them; but this letteth not, but a man who hath that grace which maketh the heart honest, may know

know that his grace shall abide, and is such as shall be accompanied with perseuerance: Because some thinke counterfeit money good siluer, it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceiued in iudging of his measure of loue or strength, it followeth not, that therefore hee cannot iudge at all truely of his estate. I may be deceiued in iudging how wise I am, how strong, but not in iudging that I liue, haue sense, moue; so it was with *Peter*. But this is by the way.

Vse 1. The Vse of this Doctrine is to let vs see, that we may come to know our Election. If we finde that our hearts haue that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; *Wherefore let vs striue to make our election sure*. We will diue into the affections of men, we cannot be at rest, till wee know how they are minded toward vs. What beseemeth a childe more then to labour, that he may know his fathers goodnesse to him? We should seeke to God to witnesse to vs by his spirit this grace, to make vs vnderstand it, through the word; we should trie our faith and sanctification; this is the counterpane written out by the originall copie, that will of God within himselfe, choosing vs to holinesse. The want of this paines maketh some that they come to call in question Gods loue, election, yea, whether euer they had grace, yea or no. Should any corporation choose vs to any place of dignity & profit, we would quickly learne

learne it, and if wee had but an inckling, wee would not rest till we had found the whole matter. I would faithfull soules were as wise in this matter.

They are hence rebuked, who thinke that those that are elect, cannot be knowne, that it is presumption to goe so farre: But shall wee giue thankes, as *Paul* doth, for that we doe not know? besides, are we bid to beleeue the Gospell, a part whereof this is? we must not be proudly arrogant, to thinke wee can search these things to the full; for to see things vnuisible, and search things vnsearchable, are a like vnpossible: We must not therefore be arrogant aboue that is written, nor yet vnthankefully negligent, so farre as to neglect that which is written for our instruction. *Vse 2.*

In him.] Obserue, in what order we are chosen: This grace of election beginneth first with Christ our head, and descendeth to vs in him; it noteth the order, in which we are elected, not the cause of election; wee must not thinke that wee are first elected, and that Christ then by occasion of our fall is elected; no, he is the first begotten amongst all his brethren, hauing the præeminence; He was sealed, and set a part to be the Prince of our saluation, to the glory of grace, before (for nature) that we were elected; Hee was *fore-knowne before the foundation of the world*, 1 *Pet.* 1. The wise prouidence of God doth dispose euery thing, so much more principally and timely, by how much it is more excellent: Hence it is, that it doth not thinke of electing & predestinating vs, who are as a body, and *Doct: 3.*

and come by occasion to thinke on him, who is the head afterward. 2. We are predestinated to be made like vnto him: Now that master picture and first patterne is before that which is drawne by it, and done after: Christ was the chiefe patterne of the election of grace; And looke as it were an vnnaturall thing for the feete to come forth of the wombe, before the head; So for vs to come forth of this wombe before our head, to me seemeth very preposterous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen; Euen as the first *Adam* is not the cause why God did loue one, so that I should be a man, and haue this naturall life and being, though in and through him I come to haue this being: So Christ is not the cause why God would haue me, rather then others, haue this being and life aboue nature, though I attaine to, and receiue this being in him, for his sake, and through him. The loue of God as immediately commeth from himselfe to me, as to Christ; this loue whereby he would haue me to receiue supernaturall life and blessednesse with himselfe. But here two weighty Obiections are to be answered; for hence two erroneous conclusions are inferred, in this wise; The first proueth that we, as elected, are now considered as fallen into sinne. *Those who are chosen in him, whose promise and exhibition commeth in after sinne, they are considered as now in sinne, before they are chosen: But we are chosen in him, &c.*

Obiect. 1.

Rep. The first part is not true, as which presupposeth that

that things are in Gods intention in the ſame order in which we ſee them in execution: Things in their materiall exiſting haue one order, in their intending another. I want a houſe to dwell in, I muſt hire or build one, I cannot get any let to me, ſay I; well then; I intend to build me a dwelling houſe, I cannot without workemen; I intend in the third place, to hire Carpenters and Maſons, but becauſe my workemen can doe nothing without matter, hence I decree to prepare ſtone & wood: Now in executing, I firſt ſet ſtone and wood the matter, then I hire workemen, then I rayſe the frame, then I enter and dwell in it. In order of materiall exiſting, Chriſt is reuealed, promiſed, exhibited after ſinne, but he was intended before ſinne; the Apoſtle reckoned the order in which things exiſt, 1 *Cor.*3.22.23. the world, you the Elect, Chriſt, God: but he giueth vs to vnderſtand the order of intention: firſt God intendeth his owne glory, then Chriſt, then the Church, then the World: He who is elected and fore-knowne to be a Lambe taking away ſinne, a mediator redeeming from ſinne and death, he is elected himſelfe after ſinne foreſeene, and by conſequent all in him; But Chriſt is ſo foreknowne and elected, *Ergo*.

I ſhould deny the firſt part of this reaſon; for I ſee not why God ſhould not chooſe & predeſtinate him who ſhould ſaue his choſen from ſinne, before he decreed or ordered that they ſhould fall into ſinne: It is no ill prouidence to prepare my ſalue before I will let my childe cut himſelfe.

But ſome may ſay; If God doe firſt appoint Chriſt

Christ to redeeme from sinne, then hee must procure the being of sinne, and so be the author of sinne: Beside that, this were nothing but to breake ones head, that I may after heale it. To this I say, that it is good that sinne should be (as *Austin* saith,) and that which is good, so farre as it is good, God may effectually procure it. Hee is said to be the author of those things which he commandeth, and worketh, mouing the heart by habits which himselfe infuseth, *Ergo*, cannot be said to be the author of sinne. If a man make a gash to proove the excellency of some healing balme, I see not why God may not prepare and giue way to the sinfull fall of his creature, especially seeing hee knoweth how to mend better then his first making.

Præcipiendo & mouendo, non quiescendo vel sentiendo.

To the second part of the reason might be answered: that Christ was not primarily, and immediately chosen and predestinated a Lambe, a Mediator of redemption, but a Head and Prince of saluation, who should saue all, to the glory of Grace. Now being chosen to this end, hee is by force of this, hee is chosen vpon sinne falling forth, to be a sacrifice, a Lambe taking away sinne; for hee who is chosen to the end, is chosen to the Meanes.

The second thing hence inferred, is that foresight of Faith, and perseuerance in it, as a necessary condition, before we can be elected.

Such who are chosen in Christ, such are now foreseene beleeuers when they are chosen, for none are in Christ but such as beleeue: But wee are chosen in him, &c.

The first part of this reason is denied, with the proofe

proofe of it. There is a double being in any thing, the one in vertue, the other in actuall exiſting: In the roote of corne there is blade, eare in vertue; but in harueſt time the eare and blade are as it were actually, hauing their exiſtence in & with the root: So we are two waies in Chriſt; Firſt, in vertue, inaſmuch as by force of Gods Election wee ſhall in time haue life and being from him. Secondly, when now by faith we come actually to exiſt in and with him, who is the roote of vs. Now the firſt being in Chriſt requireth not faith, but the ſecond: the firſt being heere to be vnderſtood.

Virtuali continentia. Actuali in exiſtentia.

To the ſecond part wee deny, that this or any text ſaith, *we are choſen being now by faith in Chriſt*; for this ſenſe maketh (*in Chriſt*) to belong to the obiect of relation, whereas the ſcope of this place doth neceſſarily make it belong to the act of electing, in this manner: as for example, *He hath choſen vs in him*, viz. *Ieſus Chriſt*, my ſelfe, with you. Thus we might heere take occaſion to diſcuſſe theſe two great queſtions.

1. Whether man as now fallen, be the ſubiect of election,
2. Whether Election is of ſuch who are in Gods foreſight faithfull.

But I will handle the firſt in the next Doctrine; the latter in the laſt concluſion or doctrine of this verſe. From this then, that wee are beloued in Chriſt as our head, wee may gather our happineſſe. O how firme is that coniunction which is begun in ſuch a head, who is God with God, bleſſed for euer! If Kings beare good

good will to some family, if his loue begin in some chiefe one who is with him at Court, as his speciall fauourite, it is so much the firmer to all the rest of them. Thus here how firme & sure is his loue to vs, whom he hath loued to life in Christ our Head, and eldest brother, who is his naturall Sonne, from whom it is impossible that his loue should euer start? and when it is sure to the head, can the body be forsaken ?

Doct. · *Before the foundation of the world* :] Obserue what ancient loue the Lord hath born vs in Christ: it is not of yesterday, but before all worlds, that his loue rested on vs, electing vs to saluation, such as should stand with the praise of his glory, 2 *Tim.* 1. 9. *There is mention of Grace giuen vs before all worlds*, *Ioh.* 17. 24. *Make it manifest that thou louest them, as thou louedst mee before the foundation of the world. I haue loued thee with an euerlasting loue*, saith the Prophet. Earthly men will purchase to themselues and heyres, when it is but a possibility whether they shall haue heyre of their body, yea or no. Againe, they will shew their care of posterity while yet they are vnborne, by making sure intayles : But our Father of all the Fatherhood in heauen and earth, doth when wee were but possible creatures before him, loue vs to this end of supernaturall blessednesse : for, by this phrase I take not onely eternity, but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, hee did shew vs this grace of choosing vs to life. Heere therefore is fit place to consider of that question ; *Whether God foreseeth man*

man as fallen, before he elect him. The question I should answer negatiuely, but in determining of it, we wil consider; 1. The arguments which affirm it. 2. The reasons which deny. 3. Wee will shew what we take to be the trueth in this matter, answering the arguments which are here propounded to the contrary.

1 Firſt then the execution is vrged, to prooue our Election after sinne.

Thoſe whom God (now fallen into sinne) iuſtifieth, saueth, and condemneth, thoſe now being in sinne, he choſe to saue, and decreed to condemne.

But God saueth and condemneth men now fallen into sinne, *Ergo.*

2 Thoſe who are choſen out of mercy, and reprobated out of Iuſtice, they are now foreſeene in miſery by sinne.

But our Election is out of mercy, and reprobation is out of Iuſtice. *Ergo.*

3 Thoſe which are not, or haue not any way being, they cannot be elected or reiected: But before Decree of Creation, men are not. *Ergo.* The firſt part is plaine, that which hath no being, can haue no affections, that cannot be thus, or thus, which is not at all.

4 That which maketh God firſt decree mans reiection, to the glory of his Iuſtice, before his being or corruption is conſidered, that is abſurd.

But this Doctrine of chooſing and repro-

bating before mans fall doth so, *Ergo*.

5 That which maketh God to create mankinde out of necessity, not out of liberty, that is absurd: But choosing some, and reprobating others to ends forenamed, maketh him create out of necessity.

6 He who cannot doe worse then annihilate his creature, cannot reiect it to the glory of Iustice. God cannot doe worse; for hee giues it but being, *Ergo* can doe no worse, then take away that he giueth it, *Ergo*.

7 Such who are chosen to saluation through faith and sanctification, such are in sinne: But we are chosen *Ergo*.

8 Such who were all alike loued in Creation, amongst such was no election nor reiection: but we are all alike loued, receiued like fauours, had all life alike offred vs.

9 That which maketh the fall of man necessary, so as man was not free to fall, is not to be granted: Gods decree to haue mercy glorified in some, and iustice in other some, doth impose necessity of falling, *Ergo*.

These be the chiefe reasons which I haue obserued for the vouching our election to be both after the decree of creating vs, and permitting vs to fall into sinne: Now then let vs set in equall pareill the arguments which shew that Gods electing of vs cannot be after the consideration of our creation and fall.

1 *That which is a meane by which God bringeth some to saluation, vnto the glory of Grace, and others*

others to glorifie his iuſtice in deſerued puniſhments, that is after theſe ends decreed. But the permiſſion of the fall is vſed by God as a meane. &c.

The firſt part is plaine, for the ends muſt be in nature, before the meanes to the end; The ſecond part may be thus cleared: We ſee ſome by occaſion of the fall ſaued, to the glory of mercy, which without the fall they could not haue beene: Had *Adam* ſtood, it is manifeſt that iuſtice ſhould immediately and properly had the glory in all our ſaluations: for we ſhould haue liued according to Couenant; *Doe theſe things and liue in them.*

Againe, that ſinne, in whoſe puniſhment iuſtice doth glorifie her ſelfe, the permitting it could not but be a meane; but the puniſhment of *Adams* ſinne lyeth vnremoued on all vnpenitent and vnbeleeuing perſons; for wee are by nature the children of wrath, and Gods wrath abideth on him who beleeueth not; abideth, I ſay, intimating that the wrath is not firſt inflicted vpon vnbeleefe, but further continued; whereas, could wee by faith come to God, he would be reconciled. That which ſome obiect that the ſinne of *Adam*, not as it was contracted by him, condemneth any, but as it is continued by our vnbeleefe; this is nothing to the matter. For firſt it is falſe that many remaine not in the death of ſinne and treſpaſſe, in which by nature they are conceiued. Now theſe who haue the puniſhment of that ſinne neuer remooued from them, muſt needs be vnder that ſinne once contracted by him: And though the latter part of that exception is true in this ſenſe, that by reaſon of

vnbeleefe that sinne hurteth them, which otherwise would not; yet in this sense it is not true, *viz.* vnbeleeuers are onely condemned for that sinne of vnbeleefe, not for that sinne they sinned in *Adam* also, and other actuall transgressions. But whither as first contracted, or after continued, it condemnes; This is sure, that vnlesse it may be verified that the sinne doth not by any meanes stand on any mans score, so as to be condemned for it, that it must needs be yeelded a meane whereby iustice is glorified in the iust reuenge of some.

Argument. 2.

Eyther God had no end in making his creature, or this end, which now hee compasseth, or some other which he hath not attained.

But he could not be without his end in making him, nor haue any other end, which he hath not attained.

No word teacheth that God had any other euent; for *doe this & liue*, doth not proue that God propounded to attain this as his end, that wee might all liue, no more then *in what day thou eatest, thou shalt die the death*, doth argue that God had this end, *viz.* that all mankind breaking his Law, should die eternally.

The first proposition is vndoubted: the second is as cleare: for to haue no end in working agreeth not to God, a wise and vnderstanding agent; to haue an end and not attaine it, standeth not with his blessednesse; for to haue a primary principall end, which one affecteth, is more blessed then not to haue it. Againe he whose prouidence is so perfect that no inferiour cause can default beside his intention and permission, his end cannot be disappointed: Now it is plaine that no instrument can default further then hee intendeth, it shall and chooseth to permit it; for if any defect befall an instrument which the Artificer chooseth not, his worke is troubled, and it argueth ignorance or impotency in him that so worketh.

Arg.

Argument. 3.

Either God did by his antecedent prouidence propound this end, or he commeth to it by occasion of some euent.

But he doth not come to this end of sauing in Christ by occasion.

Firſt this after-prouidence is imperfect, not beſeeming God; when one, after a thing is fallen out, maketh the beſt of it, and is rather *poſt videntia* then *prouidentia.*

Secondly, this maketh God vſe a more imperfect prouidence about his moſt excellent workes, and come to that, beſides his primary intention, which is far more glorious then the firſt end could haue beene intended.

Thirdly, This maketh God, like men, to doe as hee may, when hee is hindred from that he would.

Argument. 4.

That which doth take away the vnſearchable miſtery of Election and reprobation, is not to be admitted.

But to chooſe, reiect, after the fall, doth euacuate this miſtery.

For though God deale diuerſly with men now in equall condemnation, yet the iuſtice of this fact is apparant; for God may puniſh with death, or make that treaſon, treſpaſſe, which is committed againſt him; Who will challenge this fact of iniuſtce?

Argument. 5.

That which maketh God will ſome of his creatures

conditionally, that is not to be granted.

But to make God choose after the fall, maketh him to haue willed ineffectually some other end.

Gods will were not omnipotent, should it not effect what euer it willeth; Gods *velle*, is *posse*; neither can he haue a conditionall will. I will giue my creature life, if he keepe this commandement: For, either he must suppose that his creature must doe some thing which he will not make him, and then he were not omnipotent; or think that he will make him doe that thing, and on doing it giue him life, and this in effect a will most absolute; or he must know that hee neither will, nor can doe it, and yet will this on a condition which he doth see impossible; and this were friuolous.

Argument. 6.

That which maketh God looke out of himselfe, for determining his will: But to elect and reiect after the fall suspendeth that determination of his will on qualification fore-seene in the creature, Ergo.

The first part is manifest; For it maketh him not hauing all sufficiencie in himselfe, and as it were imperfection in his vnderstanding, to goe forth of himselfe, seeking knowledge from things without him, as we doe; so is it for his will to looke at things without himselfe, that thereupon hee may determine his will.

Argument. 7.

That Election and reprobation which are shadowed in the persons of Iacob *and* Esau, *that is the true election and reprobation.*

But

But election and reprobation of persons, yet not actuall existing, but in some kinde possible, of persons without merit, or demerit, are shadowed forth, Ergo.

Argument. 8.

That election and reprobation, which make God a Potter framing his clay from his meere pleasure, to contrary ends, of honour and shame, that election and reprobation are of man before his fall?

These latter reasons doe more sway with me, and seeme to me far more vnanswerable. For I cannot see, how God can be thought to haue had other ends without many absurdities, as for example; 1. Without holding he may suffer defeasance in the intentions he purposeth, and by his prouidence endeauoureth.

2. That God is mutable, going from one intention to another, and that his will is not effectuall in euery thing it willeth; that his will doth on fore-sight of some thing, in the creature determine it selfe to that, to which of it selfe it is not determined.

Secondly; I hold that the surest way tracing truely the order of things in Gods intention, is to marke well the existing of them in execution. Now we see first the world was made. Secondly, man, and so Gods chosen were brought forth in their naturall being, holy, blessed, capable of life, if their wilfull defection hindred not. Thirdly; They were permitted to fall into sinne and misery. Fourthly; They are by Christ deliuered from this misery, being called, iustified, glorified. Fiftly; Christ

glorious, as a mediator & Sauiour of Gods chosen, to the glory of grace or mercy. Sixtly; God his mercy glorious, who chose and predestinated Christ, that he should be made euery thing to vs. In intention, then this order is to be kept. 1. Himselfe, or his glory, in the manifestation of his mercy. 2. The glorifying his Christ with supernaturall glory. 3. The bringing vs to supernaturall being and glory with himselfe, through Christ. Now because he may bring vs to supernaturall glory, to the praise of his grace and mercy, either by keeping vs from misery, or permitting vs to fall into sinne and misery, and restoring vs out of it to more blessed estate then euer, it is plaine, that he purposed so to worke by his permission, that we should wilfully, through our owne default, runne our selues into sinne and misery. Now because such whom he will bring to supernaturall life and being, must first
1 Cor. 15. 46. haue naturall life and being, and for that, man must first be naturall, then spirituall; and because that which he purposeth to permit to fall into sinne and misery, must be holy and happy, *Ergo*, he purposeth to make man, to make him holy, not knowing any misery. Lastly; because he that will haue man thus made, must haue some fit place, fitly furnished, in which such a creature might be placed, *ergo*, he decreeth to make this world which we behold. Wherfore approuing the latter arguments; I will come to answere the former, and so passe from this question.

To the first Obiection.

1. *Such as men are when God executeth saluation, such he elected or decreed to saue.*

If

If this proposition be vnderstood in this sense: Such men are fore-seene, when now God chooseth them to saluation, it is false; for it maketh Gods election finde such as it doth take, fitted to saluation, and not make them such as are fit, by meanes predestinate. For this reason proueth a man not onely fore-seene in sinne, but fore-seene as perseuering in faith, before Gods decree to elect him to saluation; for in time, such onely are saued who perseuere: It maketh Gods decree chooſing some persons to this or that end, presuppose euery thing which after commeth in, before the end be attained: But in this sense, such whom God saueth in executing saluation, such be elected to saluation; In this sense I say, he elected those, who should become such and such, by his predestination, not those who were fore-seene such before his election; in this sense it is true, and inferreth nothing against our assertion. The reason why this latter is true, being this; because God chooſing any to the end, doth chooſe him to the meanes also.

But they Obiect, either hee must chooſe to saue such as now in time hee saueth, or this execution differeth from his decree; but it doth not.

I answere, to the first part of the reason, the consequence is faulty, because it reasoneth falsely from a part of the decree, as if it were the whole, in this sense: God considered not these, such and such, when he elected them to saluation, as they are, when now they are saued, *ergo*, his Execution differeth from his Decree: Whereas they should reason; *Obiect.* 1.

reason; Those whom God neither fore-saw such when elected them, nor predestinated to make such as now they are when they are saued; those are saued otherwise then God decreed, for the decree of God is as well of the meanes, as of the end.

2. To the second, I answere; The first part is false, and the reason of it is, *viz.* that mercy and iustice can doe nothing where it seeth not sinne and misery; for mercy may worke where there is possibility of misery, either by preuenting the enterance, or by decreeing to saue and deliuer from that misery, which by permission shall befall the creature; and though reuenging iustice cannot by way of execution; yet I see not, why God may not out of loue, to the glory of his iustice, passe by some, intending to glorifie himselfe in their iust punishment; for what show of iniustice is in this act of God most iust, I intend to be glorious in the iust punishment of such and such? It is one thing to make a iust intendement, another thing to make an vniust execution. It is answered to the second part; that Election is out of grace, 2 *Tim.* 1. *Paul* saith by *Onesiphorus*, *the Lord show him mercy in that day.* In diuers respects the same thing called by different names. And whereas it is said, that reiection or reprobation, is an act of iustice; it is denied, seeing it is an act of Gods dominion, liberty, or holy selfe-loue, whereby he loueth the glory of his iustice in the manifestation of it, rather then a formall act of iustice her selfe; as likewise, the permitting the fall, was not one act formally from mercy

or

or iuſtice, but by wiſedome and prouidence, making way, that both mercy and iuſtice might exerciſe their proper workes about the creature.

The firſt part is not true, looke as God may call the things that are not, and loue ſome things poſſible before other, ſo farre as to giue them being, not other: So he may elect or reiect, euen a creature, as it is but poſſible in his ſight. 3.

I anſwere; It is as much abſurdity, as to ſet downe the end with my ſelfe, before I conſider the meane which leadeth vnto it; or to appoint the end why he maketh his creature, before he goe about to make. 4.

The ſecond part of the fift argument is denyed; that which is free in the firſt riſe, is free, though it be now neceſſarily performed: God giueth a true perſeuering beleeuer life, and that neceſſarily, for he cannot deny himſelfe, and yet he doth it freely, in regard he paſſed his promiſe freely. 5.

The firſt part is falſe, *viz.* That he who cannot execute worſe on the creature then annihilation, cannot ſo diſpoſe of it, that worſe will at length befall the creature then annihilation; For Gods making the creature doth giue him right, not onely to annihilate it, but to vſe it to the vtmoſt, that lawfully may be to his glory. Now to paſſe by a creature in regard of grace no waies due to it, and to decree the glory of his iuſtice, in the iuſt deſerued puniſhment of it, hath no appearance of iniuſtice. 6.

The former propoſition is not true; It is inough, if 7.

if by Gods decree of permitting sinne, they may become sinfull, which is the truth; For God did by his decree of permission shut vp all in sinne, that he might haue mercy vpon all.

8. The assumption is denied: The effect was alike by creation, but the loue borne to some, in regard of life eternall, was not yeelded to othersome: the euent doth tell it a loud; for why, on the like fall and misery of all, doth he shew such riches of grace to some, aboue other some? Certainely because before the fall, he had loued them to life: Hence it is, that all the grace shewed after sin, is but an Epiphony of that loue which God did beare before the fall.

9. To the last. I deny that Gods decree of permitting sinne, doth take away liberty in sinning. While Gods decree did not take away his iudgement, but that he did worke by counsell, and thinke the thing such as hee might doe, or not doe while hee sinned with this iudgement, he sinned freely, though neuer so necessarily. If Gods decree to permit a sin, doth not bring on of necessitie the being of that sin, then if God permit or deliuer a sinner to sin, & no sin follow. But this latter is most absurd; for God might haue his action made frustrate, and when God giueth a man pænaly vp to sinne, it should be in the creatures power whether Gods iudgement should be executed on him, yea or no. Thus hauing discussed this question, we passe on to the last circumstance: The next end of our election.

Vse 1. The Vse of this Doctrine is, first to indeare this loue of God to vs: We see in humane loues, if one haue of 20. 30. of 40. yeares, borne vs good will, this

this circumſtance of antiquity, doth make it more reſpected of vs. How ſhould we account of this loue, which before all worlds, the Lord did beare vs, accordingly as he hath manifeſted the ſame in vs who beleeue.

This doth giue vs to conſider how conſtant the Lords loue is; As we find it in time, ſo he did intend it towards vs from all eternity; Thus he goeth on, not onely within himſelfe, but towards vs, without any alteration or ſhadow of change: and thus he will doe; for whom he once loueth vnto life, he doth loue him euer, as Chriſt ſpeaketh. We doe feele changes, but looke as the Skie is variable, the Sunne in it ſelfe being no whit changed; thus the effects of God in vs varie, though himſelfe in his affection (if I may ſo ſpeake) is immutable toward vs. 2.

Laſtly; We may hence gather the freedome of Gods loue, chooſing vs to life; things which are not, cannot haue vertue of cauſing this or that: When we were not, ne yet had done any thing, before all worlds, we were choſen by him, *ergo*, Saint *Paul*, *Rom.* 9. ſaith, *God choſe Iacob before he was*, or had done any thing, that the election might be according to free purpoſe; and Saint *Paul* 2 *Tim.* 1. ſaith, *that we are ſaued, not by workes, but according to grace giuen vs before all worlds*; whereas merit of works, and grace giuen vs before all worlds, are oppoſed If any ſay that *Paul* excludeth works then preſent, when God electeth, it nothing hindereth but that he might from eternity fore-ſee workes whereon, before all worlds, he came to elect. This is 3.

is but an old *Pelagian* euasion; for *Paul* speaketh against all workes which stand not with free grace in electing. Now workes meritorious, fore-seene, are as opposite to grace, as workes meritorious really existing. If I doe any thing for reward, which I see will befall me, it is as farre from being done freely, as if it were done on reward before-hand receiued.

Againe, he cannot choose on workes fore-seene, because he cannot see any to come, which he doth not first predestinate that they should be; Now then, for him to choose on fore-seene workes, is to say that God first predestinateth, and causeth such whom he wil choose to haue such and such works, that after he may choose them; which is to turne the Cart before the Horse. This francke loue of his can neuer be enough extolled. If a man of eminencie choose to him for wife, some woman, who hath neither dowrie nor friends, ne yet hath beauty or breeding extraordinary, the part is maruailous in our eyes: But well may we wonder at this fact of God, who when we were not, ne yet had any thing which might commend vs, did freely set his liking on vs and loue vs to life. But of this more in the next Doctrine.

Now we come to the last point, to be obserued in this *Verse*; to what God hath chosen vs: *That we should be holy, and spotlesse before him in loue.*] This end is al one with that otherwhere named, *viz. Saluation. Who hath chosen you from the beginning, to Saluation, through faith and sanctification*; that is, to be entred by beliefe, and the first beginning of it, the sanctifi-

sanctification of the spirit. And heere three things are to be marked. 1. The state of perfection which agreeth to the life whereto we are chosen, that wee may be holy and without spot. 2. The circumstance of person in whose presence we shal liue this life, before him. 3. The life it selfe, which is as it were the subiect of this perfection in Loue. A little to insist in the explication of this clause, because it contcineth more then is commonly marked.

Holinesse is put sometime for all, or any sanctifying graces of Gods spirit which make vs holy; 1 *Thes* 4. 7. 2 *Cor.* 7. 1. Sometime it is put more particularly, eyther to note a vertue which inclineth vs to doe in such manner as beseemeth both the presence of God and our selues, who are Saints by profession; or a state of purity and perfection, to which we come in vertue, and this life of loue which here is begun in vs; thus when Christ saith, *Blessed are the poore in heart*, hee doth not so much note any singular vertue, as a state to which some heere come aboue othersome in vertue: and thus I thinke it is taken heere; both because these words doe signifie a state of Christian perfection, and because here is Loue expressed as the subiect: the life in which wee shall attaine this perfection. For that second circumstance, those words (*before him*) doe note sometime this presence of God, which wee haue heere in state of Grace by sight, *Luke* 1. But heere it doth directly signifie that presence which wee shall haue of God, when now we are brought to state of perfection, when we shall walk by sight, and see him as he is. Lastly, when

when hee saith *(in Loue,)* hee noteth that supernaturall life, in which wee shall be brought to this perfection; as if hee should haue spoken more largely.

Who hath chosen vs, as who should haue that supernaturall being and life of Loue, yea, that wee should grow to such a state in it, that we should be pure or holy, without the least spot, and that in his glorious presence, whom we shall then see as he is.

Obs.1. Three things then heere offer themselues to obseruation. 1. That God hath of Grace, chosen vs to that supernaturall life of loue, which is to be perfe-

Obs.2. cted in the heauens. 2. That he hath not onely of grace chosen vs to this life, but to the perfection

Obs.3. of it. 3. That hee hath of grace taken vs to haue this perfection of life to his owne glorious presence. To handle them briefly in order.

1. First for the former, S. *Peter* saith, *the faithfull was chosen of God, to the sanctification of the spirit*, that is in effect, to be made partakers of a Diuine nature; and when we are said *chosen to saluation or glory*: This is chiefly perfection of Loue, which doth make the soule glorious, euen as whitenesse maketh the wall white: thus God hath loued vs, that wee should not onely haue such a life of God giuen vs in the first *Adam*, as was due to our nature, and created together with it, but such a life as is both for kinde and degree aboue all that nature created did know, the root whereof is that second *Adam*, *Christ Iesus*. Looke as all of vs who haue this naturall life and being, which now as men and women all of vs haue, we were loued of God, so farre

farre, as to receiue it in *Adam*, and be brought to it through him, and looke as all that ſhall be borne to the end of the world, and be in time, men and women, were loued of God, and choſen as it were, that they ſhould in their times haue the nature of man: ſo heere wee who now haue this life of God liue, and all that euer ſhall haue the holy life which the ſpirit of God worketh in the hearts of beleeuers; wee and they were from eternity choſen, that in time wee ſhould haue it deriued and propagated through Chriſt. Now this is to be marked, that beeing choſen to haue this holy loue, the Diuine nature, wee are choſen to faith alſo; for looke as all who are loued to the receiuing of this naturall and bodily being and life, are together choſen to this, that they ſhall be borne of *Adam*, and haue a naturall nativity from him: ſo all who are choſen to haue the being of holineſſe and loue, are together taken to this, that they ſhall haue a ſupernaturall nativity from Chriſt; that is, they ſhall be brought to beleeue: *He that beleeueth is borne of God*, 1 *Iohn.* 5. 1.

Let vs then firſt recount his wonderfull loue to vs, whom his ſpirit hath in any meaſure ſanctified, and made vs to partake in that Diuine nature which commeth from Chriſt, wee deeme it his fauour and worthily that hee hath made vs Men and Women, not Toades, or Creatures of ſuch vile being: but how much more are wee bound to him that hee hath made vs Chriſtian men, and not left vs to ſuch a *Vſe* 1

state in which men shall come to worse passe then if they had neuer beene.

Because God doth not rayse all who are dead, nor giue all sight who are blinde, therefore wee thinke them to haue found great fauour whom God did choose to this, that he would restore their sight, though they were borne blinde, and raise them to life, though they were dead: But what loue hath he shewed vs, in chusing vs whom hee would make light, when now we were darkenesse; make to liue when now we had beene dead in sinnes & trespasses? for this wee haue to thanke his gracious pleasure; For as his will is the chiefe cause why one is poore, another rich, one in excellent state, another in vile condition, so heere; why one is left in that miserable estate into which sinne hath brought vs, others deliuered from it.

Vse 2. Secondly, wee see heere how they take this Doctrine, who thinke it maketh men licentious, and giueth them leaue to liue as they list; for all that are chosen of God are chosen of him to this, that they should be holy in loue, and therefore such as resolue to goe on in vnrighteousnesse, they may feare least the sentence be thundered out against them: *Depart from me ye workers of iniquity*, I neuer knew you. Nay there is no more effectuall argument perswading Christians to sanctification, then this of our election; *Now as the Elect of God put on meekenesse, Colos.* 3. If wee heare that we are chosen to any place or condition on earth, which is beneficiall, this, that wee are chosen to it, maketh vs ready, and stirreth vs vp to get possessed of it.

Thirdly

Thirdly, we see here that God doth not choose because of faith and holinesse, and perseuerance, foreseene; seeing hee chooseth vs to these things, these things follow by force of his election, and therefore cannot be the cause of that which is before them: for euery cause must needs be before that it causeth. *Vse 3.*

Now heere is fit place to consider of that question; *Whether God in foresight of beleefe and perseuerance in faith and holinesse, doe choose vs to saluation?* I will discusse the question after the former manner, in which I will propose diuers Articles. *Quest.*

First, then the Arguments affirming, which I haue obserued are these.

1. They who are chosen in Christ, are chosen on Faith foreseene: But all the Elect are chosen in Christ, *Ergo.*
2. Such whom God doth adopt and saue, such he decreed to adopt and saue: He adopteth and saueth beleeuers, &c.
3. On what condition God offereth life, vpon that condition foreseene, hee chooseth to life. But he offereth life vpon beleiuing.
4. If God choose not all on condition they will beleiue; then some are bound to beleiue a lye; for they are bound to beleeue that God will saue them: But we are not bound to beleiue a lye, &c.
5. If God chose some to saluation before faith and perseuerance foreseene, then hee loueth some to saluation, whom his wrath followeth to death at the same present: But Gods

anger to death, and loue to saluation, cannot take place at once, *Ergo*.

6. If God cannot choose any in particular, before some generall conception, that such and such who belieue, shall be chosen, then he chooseth not but on faith foreseene: But God cannot, &c. For, we prooue in our vnderstandings, that we doe things in particular, according to generall conceptions within our minde.

7. That which maketh God choose persons to life which are not eligible, is not to be admitted: But an absolute election without any foresight of Faith doth so.

8. The Scriptures say wee are predestinated and elected according to foreknowledge. *Flye lusts of youth, &c.*

The reasons for the denying part are many: To leaue such named, before which are common to this question also.

1. 1. This electing on faith fore-seene, maketh God goe out of himselfe, looking to this or that in the creature, vpon which his will may be determined to elect. Now this is against the all-sufficiency of God; for as if he should get knowledge from things as we doe, it were an imperfection in his knowledge; so in his will, if he must be beholding to something in vs, before it can be determined: Besides, it maketh God intrinsecally changed, now in suspence touching that wherein after, on some sight, hee commeth to be fully determined. I will choose this man, if so be he will beleeue;

I will

I will vpon fore-ſight of my condition abſolutely chooſe him.

2. That election of perſons, which hath annexed to it a decree, preparing faith and iuſtification for the perſons that are elected, that is of men vnbelieuing: Thoſe who being elected are predeſtinated to haue faith wrought in them; thoſe are conſidered without faith, as now they are elected, *Rom.* 8. 39. Theſe foure and fiue *Verſes* of this *Chapter.*

3. If God decree to elect none till he doth ſee them beleeuing with perſeuerance, then he doth decree to giue faith and perſeuerance, before hee doth decree to take, or ordaine to life. But this is abſurd, for God ſhould decree to that, by which as a meane he commeth to elect, before he ſhould decree to elect. Let the *Arminians* tell vs what is Gods end in decreeing to giue this man faith and perſeuerance, if not that he may chooſe him to life. If hee haue this end in decreeing to giue faith, he muſt needes intend the election of this perſon, before he decree to worke in him effectually faith, with perſeuerance: Beſide, the Scripture ſaith, *ſo many as were ordained to life beleeued.*

4. That which maketh God chooſe vs, when we haue choſen him, and loue vs, when haue loued him firſt, is contrary to Scripture: But if God chooſe vs, when now wee haue held the faith and loue of him to the laſt moment, he doth chooſe vs after we haue choſen him.

5. Chriſt ſaith, we heare or beleeue, becauſe we are ſheepe; This ſaith, we are ſheepe or elect, and

ordained to life because we beleeue.

6. From this *verse*: That to which any action tendeth, as an effect, that is after the action it selfe: But this eternall election tendeth to this, that wee should be pure in loue.

7. That which standeth not with the freedome of Gods will, yea, of his meere will within himselfe, that is not to be indured in election: But a condition qualifying the person, maketh Gods election not meerely from his will.

8. Had faith, sanctification, workes, beene the condition on which we were elected, it is like Saint *Paul* would haue thought on them, *Rom.9.11.* But he findeth no such consideration, in which reason might stay it selfe, but exclaimeth, *O the depth! &c.*

Deut.7 7. 9. That which Israels election doth typifie, is not an election on fore-sight, or any worthinesse. But ours is typified by it, *ergo*.

10. That which *Austin* retracted, as comming neere *Pelagianisme*, is not like to be orthodoxe; This he did so.

He decreeth on this condition, though he seeth that neither they can doe it of themselues, neither is he minded to worke it in them:

First; The latter arguments perswade me fully that God doth not elect vpon any thing fore-seene in vs, which should moue him to this action of electing of vs; God cannot haue such a conditionall decree: *I will elect all, if they will beleeue*: For he must either thinke, they can doe this without him, and then he were not an omnipotent, or that he would giue them effectually to beleeue, & then it is all one with an absolute will; as for example: I will elect

elect to life such as shall beleeue, I will giue these beleefe with perseuerance, and will choose them to life, hauing thus beleeued; this is all one with this decree we maintaine: I choose these to life, and decree to giue them faith and perseuerance, by which they shall be brought to life; they are alike vpon the matter absolute; Onely the former maketh God to decree the giuing of faith, that he may decree election: This latter maketh God decree the giuing faith onely, for obtaining saluation, to which we are elected.

if the first, then God were not omnipotent; if the latter, he should decree foolishly vpon that he saw impossible; if the second, it is all one with an absolute will.

Secondly; I say, he that can make vs fit to any end he chooseth vs, may choose vs to that end before he order his meanes to bring vs thereunto. *Arminius* will first haue him make vs fit, and then decree to choose vs to life; which is to set the Cart before the Horse; to predestinate meanes before the end be agreed on; to set predestination before foreknowledge and election.

Thirdly; This proposition; *God hath chosen vs to life, beleeuing and perseuering*: This is true in this sense, we are chosen to life, to which he wil bring vs, through beleeuing; But if it be referred to the action of choosing; in this sense, God doth choose vs, when now he doth see vs beleeuing, that we should haue life; it is not true, nor agreeing to those Scriptures: *God hath chosen vs to saluation, through sanctification and beleefe*; *God hath ordained vs to obtaine life, through Iesus Christ.*

These three Conclusions præmised: We will answer those Arguments propounded for the contrary, and so proceede. For the first; see that which

is before answered on these words, *in Christ*: viz. *That God chose vs being in Christ vertually, not actually.*

2. Answered. To the second; If each part be rightly taken, all may be granted, and our cause nothing hurt.

Those persons whom God saueth and adopteth, thus and thus qualified in time, those he did decree, when they were made such by force of his predestination, to adopt and saue.

This conclusion is true. God did decree to saue certaine persons, by working in them effectually faith and perseuerance. But *Arminius* by decree, vnderstandeth the decree of election to life, as it is distinguished against predestination, which is the decree of meanes, whereby the chosen of God shall infallably be brought to life. Now the first part of the reason thus limited, is false: Such whom God saueth, such he doth foresee them in his Decree of electing them to saluation; for this taketh away all predestination of meanes, seruing to bring the Elect to life, and presupposeth falsly, that God cannot choose any to life, whom he doth not finde or foresee as actually fitted then when he doth choose them; whereas he may choose, though neuer so vnfit for the end, if hauing chosen vs he can make vs fit; for our vnfitnesse for the present, to the end, doth not make vs vnfit for Gods election: as for example, I may choose a pen to write, which neuer so faulty for the present, and vnfit to write with, while I know I can mend it, and make it fit for this purpose.

I answere thirdly. Euen of the decree of Election,

Election, this is true, if rightly taken, *viz.* Such whom God saueth in time, such he elected to saluation, such now when he was in electing them; this is false: Such he elected, *to wit,* becomming such through his election, this is true: The first presupposeth in Gods fore-knowledge an antecedency of faith, before the act of electing: The latter, a concomitancie of faith, in the person chosen to saluation, and that by force of Gods electing: For election doth choose men as well to meanes, as to the end; and these decrees, though diuersly named, and in our conceits different, yet they are one thing in God.

To the third, I answere; That the first part is false; for it presupposeth that whatsoeuer is a cause, or an antecedent to life, must be an antecedent going before election to life: It is not necessary that all which is required to life, should be required to election vnto life: Say I haue twenty pounds a yeere, which I may giue to any I shall choose, and that my will is, none shall haue my Land, but he shall pay forty shillings a yeere, to the vse of certaine poore whom I shall designe; hauing many good friends, I choose one amongst them all, who shall haue my Land, paying to such poore I name forty shillings a yeere: In this example, his paying forty shillings yeerely, is a condition on which he hath the Land, not any condition mouing me to choose him before others, to haue my Land: So God chooseth such to saluation, vpon condition they beleeue; this condition belongeth not to the action of God choosing, but to the

3. Answered.

the terminus to life, to which wee are chosen. Would they proue that God doth chooſe to life on faith, they ſhould reaſon thus.

Vpon what condition God offereth life, vpon that he chooſeth.

But on condition of our faith, he offereth to chooſe vs with this eternall election, Ergo.

But we ſee the ſecond part of this reaſon would be euidently falſe; for in what Goſpell is it written, *beleeue, and thou ſhalt be elected?* Laſtly, I anſwere, that we cannot gather the decree of God within himſelfe, by promiſe or threatning; for then wee might truely gather, that God had decreed the eternall death of all man-kinde, but on ſinning, in the forbidden tree he did threaten, *ergo*, he did decree. *Arminius* diſtinction of peremptory decree, and not peremptory, would not helpe any thing; indeede this preſuppoſeth, that the ſignifying will of God may not any whit differ from his ſecret will, which he keepeth within himſelfe, which is a moſt palpable falſe-hood.

4. Anſwered. Such who are bound to beleeue their ſaluation, when the decree of God is not that they ſhould be ſaued, ſuch are bound to beleeue a lye. I deny the conſequence; for the truth of my faith dependeth not on a conformity with Gods ſecret will within himſelfe, but with that which he hath reuealed vnto me: While I beleeue according to that he reuealeth, I cannot beleeue a lye, though the thing I beleeue, agree not with that which God within himſelfe hath purpoſed. To illuſtrate the anſwere: *Abraham* did verily beleeue that he was to offer vp his

his Sonne without any exception; for he did sustaine his faith in thinking that God could raise him from the dead, not thinking God would repeale his command; yet *Abraham* beleeued not a lye, because he beleeued according to that which was reuealed vnto him. But then you will say, God may bid vs beleeue this, or that, as if it were his will, when hee knoweth it not to be his will within himselfe? Doubtlesse, he may to proue vs, as he did *Abraham*, whether wee will addresse our selues conscionably to obey him, or carelesly out of wilfulnesse disobey his commandements. As the goodnesse of the creature is not in doing what God within his secret will hath appointed; so the truth of the creature standeth not alwaies in beleeuing what hee within himselfe hath determined.

To the second part I answere, that God doth not binde any directly and immediately to beleeue saluation, but in a certaine order, in which they cannot but beleeue them truely: for hee bindeth men first to beleeue on Christ vnto saluation; and then being now in Christ, to beleeue that he loued them, gaue himselfe for them, did elect them, will saue them, and none can truely beleeue on Christ to saluation, but infallibly beleeueth all these other.

I deny that Gods loue to life, and wrath executing death, may not stand together: to loue so as actually by his influence to execute life, cannot stand with wrath executing death, to kill and quicken actually God cannot at once: but to loue to life, so

5. Answered.

so as to choose some persons to be brought to life, through certaine meanes, this standeth well with wrath to death for the present; and God would neuer haue giuen nor called Christ to suffer death for vs now in sinne and death, had he not thus loued vs. Looke as God may bodily inflict death on him whom he so farre loueth, that he meaneth to giue him life by raising him from the dead, by his almighty power; so is it here: He may yeelde him dead to his iustice, whom he so loueth to life, that hee will by meanes predestinated bring them from death to life.

The consequence of the first proposition is denied. If he must haue some generall, before hee choose particular persons: Then he hath thus; *I will choose these, if they beleeue*: it is inough that we conceiue some such generall as this, *I will choose whom I will choose*. We deny the assumption, with the reason of it. Let them tell we when God raised *Lazarus*, or chose *Lazarus*, whom he would raise from the dead; such a blinde man whom he would restore to sight; such a piece of earth which he would make into the body of *Adam*; what generall rules he did these by; rules which presuppose that things or persons thus and thus qualified, should be thus and thus vsed? The reason is denyed. For to measure God by our scantling, is foolish, & to imagine as it were created generall verities in his vnderstanding, like as it is in our selues, is fitter for doting anthropomorphits, then graue Diuines. Beside, that man doth many things to some particular persons, for which he hath no generall rule, but

but that he may doe as he will, where there is no reason which doth oblige him and sway him to the contrary.

Ratio obligans.
Ratio prepondera-rans.
Ratio concommi-tans.

The second proposition of this seuenth reason is denied; for as I shewed before, any person is eligible to life, though he were neuer so vnfit, presently and immediately for the state he is in, to receiue life, if so be that God can by iust meanes prepare and make fit to life.

7. Answered.

That foreknowledge *Paul* and *Peter* speake of, cannot be the foreknowing of Faith and sanctification in certaine persons; for then what need is there, that those who are foreknowne should be predestinated to be called, iustified, and sanctified: and if *Peters* foreknowledge were a foresight of faith and holinesse, what need we to be chosen to holinesse? For that place in *Timothy*, *If ye flye the lusts of youth, ye shall be vessels of gold and siluer*. Besides, there is no necessity to conster that whole passage of election, thogh it be so vsually taken; the faith of some hath been subuerted but the groundworke, or foundation of sauing faith & Grace abideth sure; and God doth know them in whom it is, and they may know themselues by their care to depart from iniquity. But why doth not God worke this well-grounded grace in all? It is fit there should some, not all, be precious and golden vessels, hauing that precious faith, to wit, which cannot be subuerted, and those precious graces of the sanctifying spirit. How may one know that he is one of these, and not a vessell of Alchimie, or baser matter? Whosoeuer doth purge himselfe, he shall be a vessell

8. Answered.

vessell of gold; he shall haue in him that foundation of God, that is, that sure grounded faith and grace which shall not be subuerted: But this by the way. Now to proceede.

Doct. Now we come to the second doctrine, *viz.* That God hath chosen vs who belieue, not onely to haue this life of grace, I meane, of loue and holines, but to haue them in perfection: Thus the text saith, *he hath chosen vs, that we should come to such a state in this life of loue, wherin we shal be perfect & pure without any spot in it.* Heere wee haue life, but all is in part; We know in part, we loue in part, wee are holy in part, this state is a state of child-hood or imperfection: But in the other life, that which is in part shall be done away: We shall know as wee are knowen, we shall loue with all our hearts and strength, we shall be perfectly holy, without defect or spot, because God hath chosen vs, not onely to life, but to a state of perfection in this life spirituall. Looke as God hath loued plants, birds, beastes, men, not onely thus farre that they should haue a being, but that they should grow vp, and attaine to a perfect state in this life and being, to which he hath chosen vs.

Vse 1. Let vs then considering this, be stirred vp to thinke of the Lords exceeding loue. We see men though they are lame, know painefull liues in some measure more tollerable, yet they thinke life a benefit, counting it a mercy to liue, though for manner lesse comfortable: So heere, had God taken vs to haue such a life of Grace, as here we leade, it had beene mercy, though we know sickneſſe and lame-

lameneſſe with it; but to chooſe vs to come vnto ſuch a ſtate, wherein we ſhall be pure without any ſpot or defect, not onely to ordaine vs to finde life, but life in abundance in Chriſt, this is the riches of his mercy.

This ſerueth to ſtrengthen our Faith in apprehending & attaining our perfect redemption from the relickes of ſinne and death, when we find that we cannot get ground of corruption as we would, what muſt we doe? ſpeake to God, ſay Lord, if the attaining perfect holineſſe did lye vpon my hand, I know there were no hope; I finde theſe workes of the Deuill too ſtrong for mee; but thou haſt choſen me euen to this, that I ſhould be without ſpot; Lord execute thy owne pleaſure more and more, purge mee, and ſanctifie mee, and in thy time poſſeſſe mee of that ſtate to which thou haſt choſen me. Euen in earthly Princes their choyce is operatiue. If the King chooſe one Chamberlain, or Treaſurer, his choyſe maketh him that to which hee is choſen; Wherefore let no good ſoule who ſtriueth againſt any imperfections be diſmayed: Looke as ſurely as thou haſt receiued this perfection of thy humane nature, thou I ſay, whom God did chooſe, not only to be born but to liue to full manhood; ſo ſurely ſhal all of you, who haue true faith and loue, attaine to the perfection of this Diuine nature; for God hath choſen you to be holy, and without ſpot in it. And howbeit men are heere taken away in their ſpirituall being, as in their naturall, ſome ſo ſoone as they are borne of God, as the Theefe on the Croſſe was, no ſooner conuerted then tranſlated; *Vſe 2.*

ted, some in youth, some in the aged progresse of sanctification, yet shall not this hinder; for he who is no sooner begotten to God, then he is hence remooued, euen he shall in that day, wherein all of vs shall grow to a perfect man in Christ, attaine this state of perfection, as that naturall creature which is carried out from birth to buriall, shall at last day be raised vp, not in fancy (which entreth as a present penalty of sinne) but in the full stature, which beseemeth such a nature.

Doct. The third thing followeth, *viz.* that God hath taken vs of grace to this, that wee shall liue in his glorious presence: had hee giuen vs a perfect life without showing vs himselfe as it were face to face, it had beene much fauour, but to choose vs to this most neere communion with him, is the height of his grace, and our happinesse; There is a being before God in state of grace, such as now wee haue: Thus *Noah*, thus *Abraham*, *Hezekiah*, *Zachary*, *Elizabeth*, are said, *to haue walked before the Lord*; and it is no small priuiledge that wee may conuerse in his presence after any manner: but all wee see of him here, is but as it were the reflection of him in a glasse: there is another being before him, when we shall be now with him in the place of his glorious presence, when we shall walke by sight, when wee shall see him as hee is, when wee shall follow the Lambe, and see God, with that blessed vision, euen face to face as it were; and this is it which is our chiefe blessednesse, euen to be with him, and see him, in whose presence is the saciety of euerlasting delights. That perfection of quality and action which

Glorious εὐπραξία.

which we shall attaine, is a great blessednes, as great as can be inherent in our persons; for what can be greater then to know God as wee are knowne, to loue him with the whole heart, to praise him most constantly and ioyfully? but all this is nothing so good to vs, as to haue our God before vs, and taste the ioy of his presence: All our walking in light tendeth to this, that wee may haue communion with him. Looke as a wife who found sometime much difficulty in pleasing her husband, and doing things to his mind, she taketh great pleasure when she can now with ease fit euery thing to his mind, but nothing so much pleasure in this, as in her husband himselfe: And looke as there is no louing wife which taketh halfe the pleasure in her bridall apparell, that she doth in her husband himselfe; so it is heere, I dare say, all that glory in which wee shall be in that day clothed vpon, shall be as nothing to vs in comparison of that blessed obiect of God, whom then we shall see as hee is. If in this life God is so good to his children, that they can wish themselues a curse for his sake, what will hee then be when we see him in glory?

Obiectiua beatitudo.

The vse is to stirre vs vp euen to desire with *Paul* to be dissolued, and to be with Christ: We are chosen to this manner of presence, and for that presence which then we shall haue, when we come to state of perfection in loue, is no other: we are chosen to it, *ergo*, let vs aspire after it. If a louing wiues husband be absent in some farre country, though shee haue by messengers, and by letters, some communion with him, yet this will not satisfie, there is

Vse 1.

a great desire to see him, to be each in the embrace of other: so it should be with vs, this letter of his word, this recourse of his messengers, should rather excite desires fully to enioy our God, then occasion vs to rest contented in this present condition. I remember *Absolon*, when hee was now recalled from exile, but not admitted to see his fathers face at Court, hee was so impatient, that his exile seemed almost as easie as such a condition: Thus it is with vs, from what time God hath brought vs to beliefe, wee are called backe againe from our exile spirituall, to the Church or City of our God: But alas, we are not yet admitted into the Court, into the glorious presence of our great God. Let vs (*ergo*) if we be risen with Christ, groane after this prerogatiue, to which God hath chosen vs, and take no delight to dwell heere, further then the seruing God in his Saints doth sweeten our abode.

This sheweth vs the Lords exceeding grace: If the King should pardon a Traytor, and giue him competency of liuing in the remotest parts of his Kingdome, with, prohibition once to passe the bounds of them it were Prince-like fauour; but to enrich him with possessions, and take him to Court, yea to reckon him in middest of his dearest fauourites, what clemencie and bounty were in such a fact? Such is this dealing of God towards vs.

Who hath predestinated.] In describing which, these things are to be obserued as they lie in the Text.

1. The

1. The benefit it selfe, *Who hath predestinated.*
2. The persons who are predestinated.
3. The thing to which hee hath predestinated vs, *to adoption*, amplified from the cause of it, through Christ.
4. The manner which is propounded in this word, *within himselfe*, expounded, *i.e. according to the good pleasure of his will.*
5. The end, *to the praise of his glorious grace*, which grace is described from the effect of it in vs, which is amplified from the manner of working, *q. d.* out of which his grace, hee hath made vs accepted, or done vs fauour, in and through his beloued.

Three things for better vnderstanding are to be insisted on, because they are not of so vulgar explication.

1. With what this word is to be continued.
2. What it is to predestinate.
3. What is meant by Adoption.

To the first, some referre it to *(in Loue,)* in the fourth verse, in this manner, *who hath predestinated vs in loue*; but that he should absurdly repeate the cause of predestination, which hee expresseth after to haue been his gracious pleasure; it is fitlier set as in equall pareill to that in the third verse, *Who hath blessed vs, who hath predestinated vs,* ὁ εὐλογήσας προορίσας. Some imagine it ioyned *within him*, after this manner, *who hath chosen vs to adoption, hauing predestinated vs in him before worlds, that we should be holie before him.* But I haue shewed aboue, that *(in him)* must *Rep.*

must needs be referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed vs with euery blessing: Beside that, this sense confoundeth the sentence, to decline the force of the argument aboue mentioned

To the second I answer, that God doth condescend so farre to our capacitie, as to teach vs his one onely action, by which he loueth vs effectually to life, by two, which in vs are diuerse becauſe one infinite action of God doth eminently note that those two are in vs, though they are distinct and diuerse; as the first act of election laid downe Gods chooſing vs, or louing vs to an end; so this doth signifie the ordaining of vs to the same end, by such a course of meanes as shall effectually work therevnto: Thus it is with vs, when we will doe any thing, we doe appoint by what meanes we will doe that we are agreed on. When one is agreed to bring vp his Sonne at a Trade, then afterward hee determineth to chooſe some Trade forth, to seeke him a Master, to binde him Apprentise, and let him serue his time, and get his Freedome in it: Thus when God hath set his loue vpon vs, to bring vs to life, he doth next determine, by such an order of meanes as counsell suggesteth or presenteth within him, to bring vs to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like meanes as counsell shall prompe vs with. Predestination may be defined to be an act of counsell, shewing meanes effectually bringing about some end: as now it is accepted of the will, it differs therefore from election.

election. First, election is in the will, this is in the vnderstanding; *Those things which thy counsell hath predestinated.* Secondly; Election is onely of the end, this is of meanes also. Thirdly; that is seated in the will onely, this primarily in the vnderstanding, in the will by participation, in so much as the will doth accept; for should Gods wisedome shew meanes which would effectually worke any thing; if his will should not accept of them, he could not be said to predestinate any thing by them. Acts 4.28.

This predestination is two-fold, according to his ends: The first is an act of counsell, shewing or preparing meanes whereby his grace in some shall be glorious; and of this onely here he speaketh, as is plaine in the Text: He speaketh of it as a benefit in Christ, as it respecteth persons elect, *verse* 4. as it hath his terminus adoption. The second is, an act of counsell, accepted of his will, which doth shew and decree the being of all such meanes, by which his iustice shall in some persons be glorious: Thus *Fulgentius* doth make predestination, not onely a preparation in his eternall disposition of things which he did fore-know himselfe about to worke, whether in mercy or iustice; and the Scripture doubteth not to say, that God did predestinate all those things done to the person of our Sauiour, then which the Sunne neuer saw viler. The Fathers doe define Gods predestination in euill things by fore-knowledge, onely to shew a difference betweene the working of his prouidence in good and euill, *viz.* that he doth not worke these

by himselfe, or by command, or by concurring effectually to them, as he doth to good actions. Now that which is spoken respectiuely, must not be absolutely taken, neither neede men to feare the vse of such phrase, which God himselfe hath not declined: But inough of this for this place.

Touching the third point, Adoption; it noteth the same matter for substance, which was the end of Election, euen glorious life with God; but it includeth further, a dignitie or sonne-ship which doth intersse vs in some sort to life of glory; and looke as the royalty of a Lordship, may be distinguished from the Lordship it selfe, though they goe together; so may this dignity or title of sonneship from the inheritance it selfe, which doth goe with it. By Adoption then, he meaneth here the dignitie and glory of the sonnes of God, vnder what maine benefit, whether vnder iustification or glorification, it is to be conceiued, I will shew after in vnfolding the Doctrines. The summe of these two *Verses*, is in larger terme of speech, as followeth: *Blessed be God, who hath blessed vs in Christ with all spirituall blessing*; as for example: Who hath elected vs, and not onely chosen vs to the end, but hath so ordered all things, by an eternall disposition for vs, who beleeue, that they shall bring vs to that dignity and full glory of the sonnes of God, which is both begun in vs here beleeuing, and is also to be accomplished hereafter through Christ; and this he doth, not looking out of himselfe to any thing fore-seene in vs, but within himselfe; my meaning is, out of his meere gracious pleasure, that thus

thus his glorious eternall grace might be magnified, out of which this grace floweth, that he hath now in his time done vs fauour, and made vs accepted in his beloued. First it is to be marked in the order that God doth to our conceiuing; first loue vs to life, before the meanes bringing vs to life are decreed; This is the order, in which we are to conceiue that one simple action of God which worketh our saluation: Here election is the first in this enumeration *Paul* maketh, and, *Rom.* 8. 39. *Paul* setteth fore-knowledge before predestination; and when the Scripture saith, *we are elected to life, through faith and holinesse, as the way of life*; needes must the end be first in order of nature, before those things which serue to the end. As it is with vs, we first are at a point concerning the end, before we seeke meanes which leade vnto it; as I am first at a point to Write before I take in hand Pen, Inke, or Paper. But how may God loue to life, *Obiect.* 1. such who are now the children of wrath, and not eligible to it? He must first make them louely or eligible, then choose them to life. I answere; It is one *Resp.* thing to loue any so, as that I will bring them to life by iust meanes; another thing to loue any so, as immediately to communicate life with them; In the first sort, God may loue those who are sinners before him; the latter cannot consist with his wrath inflicting death: And thus he did loue them before the giuing of Christ; *So God loued the world, that he gaue his onely begotten Sonne*; that he spared him not, but gaue him all to death for vs. This is to be marked, against them who make

God first decree the giuing of Christ to death; of faith and perseuerance to some, before hee make either inward or outward election of them.

Doct. Obserue secondly; That God hath not onely chosen some, but ordained effectuall meanes, which shall most infallably bring them to the end, to which they are chosen. Such whom he hath foreknowne, marke, such he predestinated; not all, but some are foreknowne: God hath set an order of meanes, which shall bring them to glory: Or looke as when God appointeth any to liue forty, fifty yeares, his prouidence in nature doth so worke, that euery thing from a mans first birth to his last breath, doth passe him on to this period præordained: So those whom God hath appointed to that last finall end of life supernaturall, his supernaturall prouidence doth so worke, that all things doe after a sort conspire and worke to that end: Euen as we doe nothing about any thing, further then the ends we haue do moue vs to worke. If we look at the things before our callings, or after, we shall finde this true, though they worke not in the same manner; some promoting it directly by themselues, some by accident occasionally: Before our callings, the good things we haue our selues in our selues, or which we see, or haue giuen vs in others, they perfit vs to saluation: When God doth call vs; the good things we haue our selues, in our selues, make vs admire Gods bounty and patience, when we see what wee were when hee shewed vs that kindenesse; Yea, they are after our callings, dispositions, and helpes, which make vs serue God with more

more facility and fruitfulneſſe. Some complexions and conſtitutions are farre more accommodable inſtruments to grace now receiued, then others. The good we ſee in others, we glorifie God in it; in the day of our viſitation, though we ſcorne it for the preſent, the good giuen vs in others, is often ordained as an antecedent to our conuerſions, as when God doth giue vs loue in the eyes of ſome good man, ſtirre him vp to pray for vs; Thus *Austen* thinketh that *Steuens* prayer was ordained of God, as a meane to worke *Sauls* conuerſion. The euils we know before our conuerſions, work to this end likewiſe: The Iailors affrightment God had ordained as a meanes to make him ſeek out of himſelfe: So the ſickneſſes which were vpon many in the Goſpel, made them ſeek out to Chriſt: So the deformity which befalleth ſome, the infirmities, the feares & griefes of minde which follow them, though they know not why, (as we ſay) nor wherefore, are often diſpoſed as occaſions of their greateſt good, of preſeruing them from many ſins: Nay, the ſins they liued in before their calling, God maketh them occaſionally worke to this end; For, after our conuerſion, they make vs more to loue, as *Mary*; more humble and mercifull, as *Pauls* perſecuting, more diligent in well doing, when we were in the fleſh, *Rom. 6.* Euen as the art of the Apothecarie maketh Vipers into Treacles; ſo doth our God. Now when God hath viſited vs, we proue then by experience, that our good which he giueth vs in our ſelues and others, whether it be ſpirituall or temporall: yea, the euill we ſuffer, whether of ſinne or of puniſhment,

ment, whether the punishment come immediately from God, or mediately from the hands of men; that all I say, are ordained to carry vs home to the end, vnto which he hath chosen vs. In the good things we finde to helpe vs, it is more apparant, then that we neede to speake of it; in good gifts which wicked men haue, they are often predestinated for our good; Euen as Carriers haue money often, not for themselues, but for those to whom they are sent; So men vnsanctified haue golden gifts, sometime for the sake of others, to whom they are sent. Our sinnes and euils wee sustaine, God doth euen vse them as Physicke to our soules, and he prepareth wicked men often to doe that by his children, which those of the skullerie doe by a vessell when it is foule, euen to scoure them from their rust: Euen as he predestinated his Sonnes sufferings; so ours also, whom he hath predestinate, that we should be like to his Sonne, as well in sufferings, as in glory. Saint *Paul* proueth, that to the called, according to Gods purpose of life, all things did worke together vnto good; and hee proueth it hence, because God had predestinated them. Now if Gods predestination did not contriue euery thing befalleth vs to this end, his proofe were vnsufficient.

Vse 1. The Vse of this is; Hath God ordained meanes by which his shall come vnto the end, to which they are chosen, then how doe they reason, who will say; If they be predestinate, then though they liue neuer so, they shall be saued? God had giuen Acts 27.31. *Paul* the life of all in the ship, yet when the ship-

men

men would haue left them, *Paul* telleth them; *If these men bide not in the ship, ye cannot be saued*; Gods decree doth stablish meanes, not remoue them; Thus we might refuse meate in health, medicine in sickneſſe, and say, *so long as God hath appointed vs to liue, we shall liue*: The diuell teacheth men in outward things wholly to distrust God, and relye altogether on meanes; in these spirituall things, he maketh them lay all on Gods mercy and purpose, neuer taking heede to meanes.

We see it is hopefull, where God giueth meanes, which bring to life; where he manifesteth that wisdome of the Gospell, which is a meane predestinated to our glory, that God hath there a gracious worke toward some: While a man doth carry Reapers further into his field, it is a signe hee hath some Corne to be inned; So is it with God. *Vse 2.*

Let vs labour to acknowledge God and his most wise order, in all things which haue befallen vs. If we finde that our courses before our conuersions, & the things befallen vs since, haue brought vs neerer God, then it is a seale to vs, that we are the predestinated of the Lord; those whom he doth bring nearer him by meanes in time, those he did predestinate to draw to himselfe in such order, from all eternity: We will say in choller, when things come crosse vpon vs, *Now I was ordained to it, I thinke it was my destinie*: But happy is he, who can by euent learne to see how God hath destinated before-hand euery thing for his good. *Vse 3.*

Obserue of whom we may say this, that they *Doct. 1.*

are

are predestinated, euen of such as haue beleeued, and are sanctified; the persons which are ordained to life and predestinated, they are called, that is brought to haue a true faith, and iustified, and they shall be glorified. This chaine of foure linkes is, such, two wherof are kept with God in heauen, two are let downe into earth, as it were; This chaine is so coupled, that whosoeuer are within these midlinkes, are within the two vtmost also. While a man carrieth a frame or plot of this or that in his minde, we cannot say what is his meaning, but when hee now doth execute it, then we know what he had predestinated, and afore-hand designed within himselfe. When God doth lay the foundation of faith and holinesse, such as shall neuer be subuerted; then we may know that he did predestinate in his time, to worke a glorious worke in such a person; How precious then is this faith which purifieth the heart, which doth let vs be able, euen to reade our names written in this predestination of God, as a booke or register of life; which maketh vs discerne our selues in that state, that all things shall worke for our good? euery winde, euen the crossest, shall helpe vs to the hauen of true happinesse. I know faithfull soules cannot alwaies finde this comfort, because they finde themselues worse, rather then better, for many things which betide them; but we must not be dismaied, things worke together, when thou seest the last with the first, then thou shalt see that harmony which is in all, for thy best good. A Physitian doth with one thing or two, make that man more sicke then euer, whom yet at length

length he most comfortably healeth: But what I speake of this circumstance in the former *Verse*, may hither also be reduced. Onely let vs endeauour to know our selues predestinated by him, for this is our strength. which cannot be shaken, when we know that God hath determined and contriued such meanes as shall infallibly bring vs to glory; this knowne, we may say, *If God be with vs, who shall be against vs?* *Vse.*

That we should be adopted through Christ.] Obserue what God hath determined to bring vs vnto before all worlds, euen to this, that we should be his children; those whom he predestinateth, hee doth ordaine they shall be like his Sonne, *Rom* 8. like euen in glory, as well as suffering, like in being Sonnes, as he is a Sonne; like in hauing a state of glory fitting them, as he hath glory, such as is fit for him the Head or first borne of vs. For this cause, *Heb.* 12. *ver.* 21. the predestinate are called the Church of the first begotten, who are written in heauen, because all Gods chosen are by this predestination appointed to this, that they shall be Sons of God: Euen as great men appoint with themselues some that thinke nothing of it, that they shall be their heyres, and doe adopt them by this meanes children to them: So God did within himselfe ordaine of vs that wee should be brought to this estate of being his adopted children. For our better vnderstanding this matter, three things shall be opened. 1. What this Adoption containeth in it. 2. Through whom wee come to be adopted. 3. In what order we doe receiue in time this so great benefit, or to what *Doct.*

what benefit this is to be reduced, whether to Calling, iustification, or glorification.

1. For the first, it conteineth the dignity of being the sonnes of God. 2. The inheritance of light, or the diuine nature begun here, to be perfected hereafter: for the first, see *Iohn* 1. 22. 1 *Iohn* 3. 1. Hee giueth vs this dignity, sheweth vs this loue, that we should be called his children; not that we are children as *Adam* was, who because hee was produced in the similitude of God, might be called a Sonne of God, but sonnes through a mysticall coniunction with Iesus Christ that naturall Sonne of God.

Secondly, we haue the inheritance of light, or a diuine nature, which standeth not in such a life of *God*, as *Adam* had, which was a knowledge of God onely as a Creator of all things, and a righteousnesse and holinesse which were in order to God knowne onely as a creator, not such a life as may fall away, but a life which standeth in knowing, as an Author in Christ, of supernaturall grace; such righteousnesse and holines as are in order to God, as now made manifest in Christ Iesus; such a life as shall neuer haue end, according to that, *those who are borne of God cannot sinne, for the seede of God abideth in them.*

Thirdly, all that glory wee looke for in Heauen, is comprehended in this adoption, *Rom.* 8. *Wee expect our adoption, euen the redemption of our bodies.*

2. Now wee come to haue this executed on vs by faith on Christ; for, *so many as beleeued, to them it*

it is giuen to be his children, sonnes and daughters: vpon our mariage with the naturall Sonne, wee come in the place of sonnes and daughters also: But for the order, in which we receiue this dignity, it is somewhat doubtfull, whether when we are iustified, or when we are glorified. To which I answer briefly, that it belongeth to our glorification, and is to be recalled vnto that head; for, Redemption which is put for Forgiuenesse of sinne and iustification, when it doth not note out our finall deliuerance, this redemption is made to goe before it, *Gal.* 4.5. *That he might redeeme vs who were vnder the Law, and that we might receiue Adoption.* Beside iustification doth nothing but sentence this of me, that I am iust before God, so as to receiue life from his grace. Now to be iust is one thing, to be reckoned a son another. Againe, this adoption is called by the name of a dignity, or eminency, yea glory it selfe is called by the name of Adoption, *Rom.* 8. *Wayting for our adoption, euen the redemption of our bodies:* To omit that, *Rom.* 9.4. those two words, Adoption & Glory may be put for one thing, *viz.* Glorious adoption: For, the Arke is well comprehended in that head of seruice; as a principall type belonging to the Law ceremoniall; and looke as not onely actually to possesse the kingdome, but to be heyre apparant of it, is a great point of glory, so the dignity of adoption, adopting vs as sonnes, and heyres apparant of the kingdome of heauen, is a great part of glory, as well as the inheritance it selfe. There are but two things of moment which I know to be obiected. κατ' ἐξοχήν.

That

Obiect. 1. That which we haue immediately on beleeuing; that belongeth to our iustification: but beleeuing wee haue this priuiledge, nothing comming betweene, *Iohn* 1.12.

Resp. The second part of this reason is not true, and the proofe is vnsufficient; for though we be adopted, beleeuing on Christ, which the testimony voydeth, yet it followeth not that we are immediately adopted, nothing comming betweene our faith and adoption. Wee are said to be saued by faith, to haue eternall life beleeuing, yet betweene faith and life, iustification must be conceiued, so heere also.

Obiect. 2. The second reason is; that which giueth vs a title to life, that must be a branch of our iustification to life: But our adoption giueth vs title to life. To the first part I answere with limitation thus; That

Resp. which giueth vs title to life, being it selfe no circumstance, nor part of life, now executed in vs: But so adoption doth not, which is the giuing of life, in regard it maketh life now ours, as an Orphans lands are his; ours, as who haue the right to it, but are not yet actually possessed in it. Should not the proposition be limited as I haue said, it would proue, that the giuing of the spirit belongeth to iustification, for that doth giue me right to life, as an earnest penny, or part of paiment, doth giue a man right to challenge the whole summe: This benefit then is fitly couched vnder that last of our glorification, *Rom.* 8. *Whom he predestinated he called, whom he called he iustified, whom he iustified he glorified*; in this manner executing their glory: First he giueth them

them of grace, the dignity of sonne-ship, and so a right to glory; and after hee doth actually possesse them of it; thus glorifying those whom out of grace he had iustified, to the receiuing of life from him, as a gift of his meere grace.

Vse 1. This then being, that God did before all worlds dispose the meanes whereby we that are his should be brought to adoption; how should wee admire this so great grace which we found in his eyes from all eternity? Thou beleeuing soule who by faith art married to Christ Iesus, thou who hast receiued the spirit, which maketh thee call *Abba Father*, the spirit of this Adoption, what is this now wrought in time, but that which God did preordaine before all time, euen thy Adoption through Christ? See then what loue the Father did beare thee, that thou shouldest be made a Sonne, admire it. When *Dauid* was told of matching with *Sauls* daughter, what? said he, *seemeth it a small thing to be sonne in Law to a King?* And shall it seeme a small matter to vs that wee are now, according as we were predestinated, that we are sonnes in Law, adopted heyres, ioynt-heyres with Christ of the kingdome of glory?

2. We may see hence what duty wee owe to God; we I say whom he hath now adopted for his children, euen as of grace, he did predestinate. *If I be a Lord, where is my feare? if a Father, where is my honour?* Earthly Parents, the greater things they meane to leaue their children, the more they expect all obsequious and dutifull behauiour from them; so doth God from vs; the greater and more excellent condition he hath appointed vs vnto, the more

he doth challenge from vs all such care and duety as may declare vs not vnworthy so great fauour.

Doct. Secondly, that we are predestinate to adoption; Obserue that the life which God hath ordained by meanes prepared to bring vs, is a life comming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it selfe, that which accompanieth sonneship is an inheritance; that life cannot but come from the free grace of God our Father: Adoption and sonnelike inheritance are not things purchased by contract of Iustice, but are freely vouchsafed: *Behold what loue the Father hath shewed vs, that we should be called his children*, 1 *Iohn* 3.1. Ergo, *life is called a gift of Gods grace*, *Rom.* 6. *vlt.* And that which God will do about his children in the day of iudgment, is called mercy. 2 *Tim.* 1. *The Lord shew Onesiphorus mercy in that day.* This is to be marked against the Papists, the first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate vs to life; but this they will not admit, that God doth predestinate vs to life, which shall come immediately from this grace. Now to conceiue thus of predestination, is to take away all the grace of predestination. For to choose one out of grace to haue this or that hee shall well pay for, is grace not worth God haue mercy? As they say this is grace, when he might haue chosen others, & left vs, he did take vs, as who should haue life purchased from his Iustice. I answer, here is an action of liberty, to take one before another; but while this is it to which

They make grace belonging *ad actionem dei predestinantis eligentis, non ad terminum electionis.*

which I am taken, *viz.* to haue a penny-worth for my penny, there is no grace at all shewed me. For when actions are defined according to the obiect about which they are conuersant, if the obiect of life haue not grace in it, there can be no grace in electing to it.

Secondly, predestination should be an intermedled action; partly a preparation of things God would doe out of his grace, as of calling, the first iustification according to the Papists; partly a preparation of things God would doe out of Iustice, as of our glorification.

Thirdly, this maketh all that God doth out of grace, tend to this end; that his iustice may be glorious in giuing life: We read the contrary, that iustice shutteth all vnder sinne, that grace may be glorious in all; this wee reade not, and it were absurd to thinke it, when all his iustice doth in reprobation tend to this end, that the riches of his grace may be more displayed.

Fourthly, the life to which wee are predestinated is here included in this word Adoption; it is called a gift, an inheritance; it is heere said to be attained through Christ, *Rom.* 5. *v. vlt.* As sinne reigneth to death, so doth not the righteousnesse of Christ to life; But grace by Christs righteousnesse reigneth vnto life, the immediate cause *ergo* of life, is Gods grace; for the immediate cause of death is sinne; and God is said to haue made Christ euery thing to vs, that our whole reioycing might be in God, shewing vs grace through him: not that we might be able to reioyce in our selues, as now reinabled

The Papists make life from grace remote, *quoad radicem*, not *proximè & immediatè*.

abled to deserue from iustice throgh him: this then is to be held as a principle of great moment, that the life to which we are chosen and predestinated, is a life immediately flowing from the grace of God: For this doth shew that the iustifying righteousnesse which God doth prepare for vs, must be such that God may vpon it reckon vs iust from his meere grace, to the receiuing of life from his grace. But heere is no place to enter the doctrine of iustification and merit, the which wee shall haue fit occasion to vnfold hereafter.

Now followeth the manner, [*within himselfe*;] that is, according to the good pleasure of his will: The first phrase I rather reade thus, because in that wee are saide to be ordained to adoption through Christ, it doth intimate that we are ordained to be children to him, and because he would rather haue said, *Who hath predestinated vs to be Sonnes through Christ, to himselfe, then to adoption through Christ to himselfe*: but it skilleth not how we take it, seeing the latter words doth sufficiently ground the instruction to be gathered.

Doct. Obserue, that God out of his meere good will doth determine both the end, and all the meanes by which hee will bring vs to the end. If God doe choose and predestinate vs to life, because that hee doth foresee that we will so vse his grace as to perseuer in beliefe by meanes of it, then must hee call vs rather then others, because he doth foresee that wee will vse his grace offered well, and concur with it in manner forenamed. For so farre as foreseene considerations moue mee to take any to the end of life

life, so farre they moue to intend and execute the meanes which must bring to life. But the Papists themselues in this are sound, who hold, that therefore God doth freely ordaine vs to the end, and that he doth therefore freely call and iustifie vs; hitherto they grant grace, euen in the execution of Gods predestination, and it may be proued by Scriptures: For in calling, two things may be marked. 1. The sending his word. 2. The working with it by his spirit: now he doth both these out of his free pleasure; For the word hee doth send it to those whom he doth see will lesse profit by it then others; *If the things done in thee, had beene done in* Tyrus *and* Sidon; *they would at least haue humbled themselues in* Niniuie-*like repentance*; & *Ezech.* 3. *I send thee not to a people of a strange tongue, they would heare thee, but these will not heare thee.* Now he teacheth inwardly no lesse freely. *Luke* 10. 2. *Father, I confesse thou reuealest these things to babes, and hidest them from wise ones, euen according to thy good pleasure.* Therefore *Paul* saith, 2 *Tim.* 2. 9. *Hee hath called vs with a holy calling, according to his purpose and grace*: Now if God doe call vs to saluation without any thing fore-seene in vs, it cannot be but that hee did ordaine vs to saluation without fore-seeing any thing which might moue him vnto it; this is taught, *Rom.* 9. that the purpose of God, is according to election, that is, free, depending on him onely who calleth vs to glory, not on any thing in vs called. The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his meere will; That as the Potter hath nothing

but his pleasure mouing him to appoint or make of the same lumpe vessels to so diuers ends; no more hath God: And here it shall not be amisse to cleare that Scripture from some misconstructions which haue beene made, obscuring the true meaning of it to some vnderstandings.

Rom. 9. *Vers.* 11. cleared from false construc-tions.

"Some make (the purpose of God) *verse* 11. to "note out such a purpose by which God deter-"mineth to choose out to life, such whom he "doth fore-see, will seeke it by constant faith in "his promises, reiecting others from life, who seeke "saluation by their owne righteousnesse in the "workes of the Law: This construction floweth "from a former errour, *viz.* that the Apostle in this "passage of Scripture, from the sixt *verse* downe-"ward, doth speake of the Iewes taken & reiected, "not as persons, by carnall generation descended "from *Abraham*, but as persons who seeke salua-"tion by cleauing to the promise, or otherwise by "workes, according to the tenour of the Law. "This likewise doth presuppose that those Iewes, "whose obiection *Paul* preuenteth, *verse* 6. doe "by the word of God conceiue the word of the co-"uenant legall, in this manner; What then? if we "be reiected from saluation, who seeke it by "workes of the Law, then the word of Gods co-"uenant is come to nought: Which Obiection, "they should seeme to make by occasion of the "former Doctrine of iustification; but in all of "these, and in all inferred on them, *Arminius* is "deceiued; For it is not the doctrine of iustificati-"on so much, as the doctrine of Predestination, "which

"which in the eight *Chapter* went before, which "maketh the Apostle enter this discourse: For he "hauing taught in the former part of the Epistle, "*Rom.* 4. that those who traced the steps of *Abra-*"*hams* faith, were his children; and in the Chapter "next before, that such whom God did fore-know "and acknowledge for his people, they were pre-"destinated and called to faith in Christ, euery one "might be ready to gather that the Iewes, for the "body of them were not acknowledged of him as "his people, because they did set themselues stiffe-"ly against the faith of Christ, and therefore they "were not the Israel of God, the chosen seede of "*Abraham*, the people whom God did know be-"fore; and this is that which he leaueth to be ga-"thered in that lamentable preface, *Rom.* 9. from "the first to the sixt *verse*, *viz.* that a great part "of the Iewes, carnally descended of *Abraham*, "are reiected now from being the people and Is-"rael of God, the seede with which God had pro-"mised his presence and blessing: Compare *Rom.* 8. "29. with *Rom.* 9. 6. 7. *Rom.* 11. 8. he speaketh not "of a reiection from righteousnesse and life, befal-"ling such as followed saluation by works, for thus "were the greatest part alwaies reiected, when yet "they could not be said reiected euer before, in this "manner which did befall them, and is here lamen-"ted: This reiection intimated, he preuenteth an "obiection, which some might make against it, in "this manner: That which would make Gods "word to Israel, and that seede of *Abraham* fru-"strate, that is not to be granted: But the reiection

"of the Iewes from being Gods Israell, and the "seede whom he will blesse, maketh his word in "vaine, *Ergo*, The reason which confirmeth this "assumption is to be gathered from the Apostles "answer; such as the Israel, whom God hath lo- "ued, and chosen, and promised to blesse for euer, "such cannot be reiected, but the word of God "will be made frustrate; but said they, we are Gods "Israel, we are *Abrahams* seede, which are plainely "to be gathered from *verse* 6. and 7. From these "circumstances, well marked, we may see that the "word here meant, is that word which opened "Gods gracious election of this people, to be his "people and children, and which promised his "perpetuall presence with them, and blessing to- "wards them: The word here meant, is such a "word as taketh effect in that part of the Iewes "whom God did know before, and is still made "good in them; but the word of the legall coue- "nant is abrogated to all the chosen of the Iewes. "Secondly; *Ieremie* declared the word of the le- "gall couenant to be made in vaine, yet did not this "giue place to such an obiection, that Gods word "to his people was made of none effect. Againe, the "Apostle his answere was direct, the word is made "by mans sinne in vaine; and to haue informed "them in the true end of the word of the Law, and "not to answer them, that the word of the Gos- "pels couenant is not frustrate, when they obiect, "that the word of the couenant of the Law is come "to nothing; this were but being asked of Chalke, "to answere of Cheese. Againe, we see that *Paul* "doth

" doth not intimate the reiection of the Iewes, as
" from righteousneſſe and life, as they were fol-
" lowers of the law, which is a point he commeth
" to in the beginning of the next Chapter; but he
" conſidereth them, as part of Iſrael, and the ſeede
" of *Abraham* onely: for had this beene the thing
" in which they grounded themſelues, if thoſe
" who follow the Law be reiected, Gods word is
" come to nothing, then ſhould not *Paul* haue an-
" ſwered, all who are from Iſrael, are not Iſrael;
" all who are *Abrahams* ſeede, are not children; but
" all who follow the Law are not the true Iſrael to
" which God did tye himſelfe by promiſe. Second-
" ly; It is plaine, he intimateth their reiection, as
" they were the people of the Iewes, as they were
" denominated the Iſrael of God, which may be
" gathered from the firſt *Verſe* of the eleauenth
" *Chapter. Hath God caſt away his people? God for-*
" *bid. I am an Iſraelite, of the ſeede of* Abraham,
" *of the tribe of* Beniamin. Thirdly, No godly faith-
" full ones could thinke the word of God falſifi-
" ed, if ſuch as did ſeeke iuſtification in the Law by
" the workes of it, were reiected; but the Apoſtles
" and godlieſt a while were exerciſed with this
" doubt, they could not ſee how it could ſtand
" with Gods word, that Iſraell ſhould be forſaken,
" and the Gentiles called: It is certaine therefore,
" that he doth intimate the reiection of the Iewes,
" as thoſe who had beene the Iſrael of God, and
" ſeede of *Abraham.* The Apoſtle denieth the rea-
" ſon on which they thought their reiection a thing
" which could not ſtand with the immobility of
" Gods

" Gods word. He answereth the assumption of the " latter syllogisme, by distinguishing of Israel and " children; denying that all Israelites are that Is- " rael to which Gods word belongeth; or that all " *Abrahams* seede are those children whom God " adopted to himselfe, *verse* 7. but such onely who " were like *Isaac*; First, begotten by a word of pro- " mise, and partakers of the heauenly calling: The " reason is to be conceiued in this manner; The " reiecting of such, who are not the true Israel, " nor belong not to the number of Gods adopted " children, cannot shake Gods word, spoken to Is- " rael and *Abrahams* seede: But many of the Israe- " lites and *Abrahams* seede, are such to whom the " word belonged not, *Ergo*, The word of God is " firme, though they be reiected. This assumption " is propounded in the end of the fift and sixt *ver-* " *ses*. Secondly; It is proued to the foureteenth " *verse*. Here *Arminius* hauing presupposed this " word the word of the legall couenant, and this " reiection of such as sought righteousnesse in " the Law; he thus taketh vp the argument.

If the word respect the children of promise, then it is firme, though the children of the flesh are reiected: But it concerneth children of the promise, that is, beleeuers; Ergo, *it is safe, though iusticiaries, children of the flesh be reiected.*

" But this assumption is no word of it in *Armi-* " *nius* his sense, here expressed: For though chil- " dren of the flesh in some other Scripture, doth " note out iusticiaries, seeking saluation in the Law, " yet here the literall meaning is to be taken; a " childe

" childe of the flesh being such a one who descen-
" deth from *Abraham* according to the flesh; for
" it is most plaine, that these did make them thinke
" themselues within the compasse of the word, be-
" cause they were Israelites and the seede of *Abra-*
" *ham*, in regard of bodily generation propagated
" from him; and *Arminius* doth decline that, in
" obiecting and answering which this discourse
" consisteth? Beside that, though the sonnes of
" the flesh may signifie such, who carnally, not
" spiritually conceiue of the Law, yet the seede of
" *Abraham* without any adioyned, is neuer so ta-
" ken. The assumption which is to be proued, is
" this; That many of *Abrahams* seede, are such to
" whom the word belongeth not: The word which
" belonged not to *Ismael* and *Esau*, but to *Isaac* and
" *Iacob* onely, and such as were like to them, that
" word belonged not to many of those who are
" the seede of *Abraham*, and Israelites: But the
" word shewing Gods loue, choise, adoption, bles-
" sing of Israel, and *Abrahams* seede, belonged not
" to *Esau*, *Ismael*, and such as they were, but to *I-*
" *saac* and *Iacob*. Here *Arminius* hauing those le-
" gall iusticiaries, thus gathereth his sillogisme.

Ismael *and* Esau *were types of such as sought iustice in the Law*: Ismael *and* Esau *were reiected*; Isaac *was reckoned in the seede*; Isaac *was a type of the children of the promise*; Ergo, *the children of the promise are the seede.* Ismael *was not in the seede, but* Ismael *was a type of all who sought righteousnesse in the Law of all the children of the flesh*; Ergo, *the children of the flesh were not in the seede.*

" The

"The conclusions are true, but not pertinent to "this sense; for the children of the flesh heere are "those onely who in course of nature came from "*Abraham*: the children of the promise those who "were so borne of *Abraham*, that they were in "*Isaac* called to the heauenly benediction. But in "laying downe this reiection of *Esau* from benefit "of this word, belonging to the seede and taking "of *Iacob*, he sheweth plainely, that it is not a "reiecting of those in *Abrahams* seede, who were "iusticiaries as iusticiaries, because that *Esau* was re-"iected before hee was borne, or had done good "or euill, from part in that word made to Israel "and *Isaac*, taken to the heauenly benediction be-"fore any thing which might moue thereunto: "marke, *Ergo*, in the 10.11.12.13. *ver.* three things. "First, the equity of *Esau* and *Isaac* in Parents con-"ception, merits, demerits, onely in birth *Esau* "had preheminence. Secondly, marke the word "*Came*, signifying the election of the one, & calling "him to the heauenly inheritance, with the reiecti-"on of the other, which is laid downe, *verse* 12.13. "Thirdly, Marke the end, why God did choose "and refuse, before merits or demerits in the end "of the 11. *verse*, by a Parenthesis, *viz.* that Gods "purpose according to his free election might a-"bide for euer, while it depended not on workes in "men, which are changeable, but on himselfe, who "freely calleth whom he wil to this heauenly glory. "The scope of this example is the same with the "other, *viz.* to proue that all of Israel, and all the "seede of *Abraham* were not such to whom the "word

" word declaring Gods free Election and Adopti-
" on to the heauenly inheritance belonged.

That word which belonged not to *Esau*, but to *Iacob*, that belonged not to many of *Abrahams* seed, & by consequence that may stand firme, though a multitude of *Abrahams* seede be reiected: but the word declaring Gods election, &c. But the Apostle doth lay downe the manner after which the word chooſing and adopting Israell, refuſing *Esau*, was giuen forth, *viz.* that it came without respect of good or euill, which might moue vnto it, that hee may preuent a second obiection which the Iewes might make from their owne righteouſneſſe, in reſpect of the Gentiles, ſinners; for they might thinke it impoſſible that Gods word could ſtand with reiecting them, who were righteous in compariſon of the Gentiles receiued; for hee conceiued this included in that quærulous obiection: Firſt is Gods induration a cauſe why hee is angry with vs? Secondly, can he be angry with vs who are hardned by his vnreſiſtable will? Thirdly, can he be angry with vs iuſtly? The Apoſtle in this 21. *ver.* telleth vs, that that induration is not the cauſe of Gods anger, but anger of induration; for none are hardned but veſſels now of wrath, by their owne deſeruing. 2. Saith he, God beareth them with much patience, and doth not harden them by will irreſiſtable. 3. God doth it for moſt iuſt ends, and thus a reddition might be framed, ſaith he, a *maiori ad minus*: Shall the Potter haue ſuch abſolute power in his clay, and ſhall not God haue power to decree the hardning of thoſe who iuſtly deſerue it? and

and that with such a will as doth expect with much patience their conuersion, and all for the obtaining of most iust things: But for this latter it is plaine the argument of the Potter is a *pari* or *minori*, if it be compared to God: Shall we thinke that God hath lesse power ouer his creatures then the Potter? God I say, who createth and maketh the clay, hee disposeth? And to vse this similitude to *Arminius*, his order is to illustrate a thing by that which hath nothing like; for Gods worke (by that *Arminius* conceiueth) hath no resemblance to that the Potter doth, as is already shewed. For the matter answered.

Besides that Gods actuall induration beginneth where his patience endeth.

First, he conceiueth not the question right: They aske not whether Gods induration be cause of his anger, but whether God may be angry at them who come to this state of being hardned? Now this is certaine, that men hardned and forsaken, are the obiect about which Gods anger is exercised, as a malefactor punished is the obiect about which the Magistrates anger is exercised, though punishment is not the cause why he is angry, but the effect of it; neyther is there one word in this verse, which testifieth God to harden such, with whom he is angry for sinne, vnlesse to beare with patience, signifie to harden, and vessels made or prepared to destruction, men now haning by sinne prouoked God: the first absurd, that an act of patience should be induration opposed to mercy; the other equiuocall, as a vessell prepared to glory is not a vessel now beleeuing and sanctified, and actually fitted for glory; so on the contrarie.

For-

For the second it is false that heere is any thing to testifie Gods will vnresistable, which the Apostle did neuer except against, but rather iustifie, and yet maintaine it equall by a comparison fore-construed. And this is no argument why his decreeing will should not be irresistable; this I say, that hee vseth patience toward those whom he hath decreed to reiect, hee conceiueth the will of God to haue come to election, and otherwise to include an appetite as it were, of hauing some thing which hee will not worke by his omnipotency, but he whose omnipotency is not in euery thing, he is not a God omnipotent; for there are some things in which he is not omnipotent; not to name the same things he would haue of vs, he hath couenanted to worke them in vs; *I will put my spirit in your hearts, and make you, &c.* and that there is no power in God which is not infinite and omnipotent; true it is that the verse setteth downe iust ends, and that therefore God hath power to purpose and worke most iustly that which is decreed and done to so iust purpose. These are collections which his head hath deduced, but not once imagined by the Apostle: and marke now how the Apostle hath foyled the cause of God, by strugling so laboriously and mystically against that which might so easily be answered: They seeme to murmure against God; if he be angry at them who are hardned by his will, or a decree of his will irresistable: The plaine answere is, God is not vniust though he be angry, because the decree of his will did determine the hardning of none, but such who should first by their vngrate-

full

full and horrible vnbeleefe prouoke his iuſt a
and induration, (whereas you thinke that he
decree to bring you to this with a will vnre
ble,) the truth is, he did decree nothing about
but conditionally, putting alſo the condition
your power, that you might haue kept your
from comming into the number of thoſe, wh
in his anger hardned, if you would, but you w
not. The manner, *ergo*, laid downe, preuenteth
a thought, in as much as this might be ded
from it; That word which doth ſignifie ſuch
lection and adoption, as doe not depend
once reſpect any merit in the creature, that
is ſinne, though the Iew, righteous in compa
of the Gentiles, be reiected, and the ſinfull
tiles receiued: The end ſhewing why God w
not looke at any thing in ſuch whom hee el
and called, *viz.* that his decree and word a
ſome whom he had elected, might abide ſurel
king effect, while the ſtability and efficacy of
pended on him freely calling, not on vs; fo
Gods decree, or word, touching ſaluation, dep
on men, it would proue more vnſtable then
cree in Chancery; as we ſee in *Arminius* his dec
I will ſaue them all, if they will obey me; I ſee
will not, but they will ſinne: Well, I muſt let t
but I will condemne them all; I but my m
heere muſt moderate Iuſtice, this decree muſt
be peremptory: I will ſend Chriſt to redeeme
that I may ſaue all againe: I decree to ſaue all
they will beleeue, but I ſee they will not; I
ſaue ſuch as I ſee now beleeue with perſeuera

and reiect others: that order was fit in electing, which doth make Gods decree most firme, and of most effect to his elected; but to choose them without any respect to their workes, was fit to this end; *Ergo*, hee did choose in this order, not looking at any thing in them, but at his gracious pleasure; and in these examples, as in types, are laid downe, all the high points of election, *viz.* that God doth choose vs before we are, that God doth not looke at any thing in vs, for which to choose vs; for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen, when they were not manifestly in the nature of things, but creatures to be borne afterwards; and though they both had in *Adam* offended, yet this is excluded in their typicall consideration, and they are heere brought in as hauing done nothing. Like as *Melchisedeck* had Father, Mother, length of daies, but as hee is a type, none of these things come to be considered in him. What saith *Arminius* heere? He maketh the 10.11. 12.13. *verses* to contain these two things, the Type, & the explication of the Type; the Type, set forth with sundry circumstances, which are not so much to be heeded as the things typified, expresly set downe in these words; *That the purpose of God, according to his choyce of some, or in which hee chooseth some to life, reiecting others, might be firme, while it dependeth not on works of the Law, but on faith, obeying him that calleth.* From which explication he gathereth two syllogismes, proouing things to his thought, which goe before.

1. That purpose which is according to election of some, with reiection of other some, that purpose may stand sure, though many be reiected.

But Gods word and purpose is according to election, or is such as discerneth and choseth some from other some to saluation, *ergo*, the word of God is not made of no effect, though many of the Iewes be reiected.

2. That purpose which dependeth not on workes, but on faith obeying him, that calling, that purpose, comprehendeth not such as seeke by the works of the Law saluation.

But this is such, *Ergo*.

Esau the first borne is hated of God.

Esau is a type of such as seeke righteousnes in the Law: *Ergo*, such as seeke righteousnes in the Law are hated of God.

Iacob the younger, was loued.

Iacob was a type of all who follow life by grace of calling: *Ergo*, all who thus follow life, are beloued of God.

To answer which things briefly, the persons named, are heere to be considered personally, and typically. Personally, because else he doth not proue that Israelites the seede of *Abraham* may be reiected. Typically, because they are heads of all the chosen and reiected, both in the seed of *Abraham*, & in the Gentiles also. But that they are types here of persons qualified with zeale of the Law, or faith on Christ, this is a dreame without proofe, meerely presumed, which before hath beene sufficiently refuted,

futed, and shall be further touched, in this which followeth. First then, to the circumstances, why are we not to stand vpon them, seeing betweene types and things typified, there is such analogie, as that thereby one doth lead vs to the other? But he doth see well that these things here set down in the types cannot stand with that hee would haue typified. How can *Esau* now considered without workes, good or euil, when he is reiected, be a type of those who are reiected as sinners for righteousnesse by workes of the Law? Or how can *Iacob*, as he is considered without faith, or any other worke, when now hee is chosen and called, be a type of such who are now chosen, when God doth see beliefe with perseuerance in them? Againe, this decree electing *Iacob*, did offer him grace aboue *Esau*; but the decree of sauing *Iacob*, if hee would beleeue and obey the heauenly calling, doth offer no lesse to *Esau*, or any other. Now his conceiuing the Apostle to explane his type in that parenthesis, is most absurd; doth the note of a final cause or euent, that, or to the end, that his purpose doth thus begin the accommodation of a type propounded? it is an example not to be seconded; nothing is more plaine then that it is added to note the end or euent of that manner electing and reiecting, which are heere expressed: and for the two conclusions hee doth argue from these words; The first is true, but not a thing heere to be prooued; for the Apostle had said that, *ergo*, the word was true, notwithstanding the multitude of Israelites were reiected; because that all Israelites were not that Is-

raell, and all the seede of *Abraham* were not those children to whom the word belonged: This is then that which here is to be concluded, that those who are the seede of *Abraham*, and Israelites in course of nature, were not that Israell, and that seede, to whom the word signifying Gods election and adoption belonged: the force of the argument therfore is in this, not that the decree is after election, but that *Iacob* onely was in decree of election, and *Esau* borne alike of *Isaac* was not.

The second syllogisme concludeth a thing that neuer came into the Apostles minde, and cannot be accommodated to these types, vnlesse types in that wherein they are types may be contrary to the thing testified by them; as I haue shewed aboue. Beside, who will yeeld him that Gods calling, is heere put for faith obeying God calling, when the sight of faith and euery thing else was before excluded in this election of *Iacob*; and therefore the decree electing him excludeth and opposeth it selfe in workes to this faith, aswell as any other thing. Now then we see that this decree electing and adopting, is so from Gods will, that nothing in man is considered in it, as a meane or cause, but onely his meere pleasure: for cleering which, I entred the explication of this place: to this only the context following will agree, which seeing I am thus far entred, I will shew so shortly as I can.

What shall wee say then (saith the Apostle) *is there iniustice with God? God forbid. For hee saith to Moses.* This is plaine, that the doctrine next before deliuered, giueth occasion to this obiection. Let any iudge

iudge then whether *Arminius* his ſenſe is made probably a ground of this imagination; we ſee this doth naturally ariſe from our conſtruction; for if God from his meere pleaſure doth chooſe one, & cal him to adoption and the heauenly inheritance, reiecting another euery way equal to him; Then God ſeemeth vniuſt, for vpon his meere pleaſure, to deale ſo vnequally with equals, vpon meere pleaſure ſeemeth very hard; doe but lay that of *Arminius* by it, and there needs no other confutation. If God decree to reiect ſuch as reiect his grace offered in Chriſt, ſtiffely cleauing to their own righteouſnes; & if out of his meere pleaſure, none deſeruing it, he decree to ſaue ſuch as ſhal by faith lay hold on his mercy offered in Chriſt, then he ſeemeth vniuſt. I anſwer; Here is no ſhew of iniuſtice to the reaſon of man; for that which he ſuppoſeth to be the groũd of their ſuſpecting iniuſtice; namely, that God ſhold of his meere pleaſure decree that beleeuers on Chriſt, not followers of the Law, ſhould be ſaued, contrary to his former decree in the couenant with *Adam*; for had this beene the ground of their imputation, the Apoſtle ſhould haue anſwered, that God did not of meere pleaſure decree otherwiſe about attaining life, then at firſt he had; but he came to this couenant of the Goſpell, by reaſon that we had broken the former, and through weake fleſh, made it impoſſible to vs: But he maintaineth the will of God from meere pleaſure, ſhowing mercy to *Iacob* to haue beene iuſt in him; it followeth.

Hee who hath power to ſhew ſauing mercy where himſelfe pleaſeth, he is not vniuſt in ſhowing to ſome, without any conſideration on their

parts, and denying to other some.

But God hath power to shew mercy, electing, adopting, calling to the heauenly inheritance, to whom he will.

This is the expresse testimony of *Moses*, which tendeth to proue God free from iniustice in his grace to *Iacob*, and in denying it to *Esau*: For if hee may show it to such as he please, hee may refuse it others by the same liberty; He doth amplifie this by a consectory deduced.

That which is wholly in the free pleasure of God, that commeth not from any thing in the power of man: But this mercy, electing, adopting, calling, is meerely in Gods free pleasure; it is not therefore in man to procure it, but in Gods liberty to show this mercy.

This answere doth plainely shew, that the point which distasted was this; That God should at his meere pleasure show mercy to *Iacob*, which he refused *Esau*; which would make our election, calling, adoption, quite out of our power, meerely depending on Gods free pleasure: For, both these are here auouched to stand with iustice in God, what euer might be surmised: And marke here, that the Apostle doth maintaine it without iniustice, to show and refuse mercy, when he considereth not any thing in the persons which might make this equall: For were the equity of Gods mercy shewed to *Iacob*, and denied *Esau* in this, that now all were become children of wrath, whom God might pardon and restore, or leaue and execute at his pleasure; then the Apostle should in the

the honour hee owed to the name of God, haue here expreſſed this conſideration, that God might iuſtly ſhow mercy to ſome, and deny it to other-ſome, who were now ſuch, that they had by ſinne brought themſelues vnder ſentence of condemnation. For if he had not ſhewed it to any, hee had not beene vniuſt; but Saint *Paul* did know that he had affirmed, that God looking neither at merit in the one, nor demerit in the other, had choſen and loued the one, refuſed & leſſe loued the other. Here marke *Arminius.*

If that purpoſe, God reiecting ſuch as ſeeke righteouſneſſe by their owne workes, electing beleeuers, depend onely on his mercy, then it is not vniuſt.

But that purpoſe is neither from him that runneth, &c. but dependeth on Gods meere mercy, *Ergo*, it is not to be accuſed of iniuſtice.

Firſt; Marke how he maketh the Apoſtle not anſwer the difficulty of the Obiection, which was this; How could God goe from one Couenant, decreeing ſaluation on workes, and decree contrary, that not workers, but beleeuers ſhould be ſaued? for Gods mercy cannot be the cauſe, nothing elſe comming betweene, why God ſhould change his order, and goe from one vnto a contrary. Secondly; Let him ſhow how mercy can be the onely cauſe, why a iuſticiarie, cleauing to his own righteouſneſſe, is reiected from ſaluation. Thirdly; The Apoſtle doth not proue this decree, that beleeuers ſhal be ſaued, to be iuſt in God, but Gods ſhewing mercy in deſtination and execution to one

before another. Now this decree, I will saue all that shall beleeue; doth not show any mercy to one before another, but offers mercy to all alike. Lastly; Who would euer accuse the mercy of God, for decreeing in a iust course to bring men to saluation, when now they had made themselues guilty of wrath: Marke how he depraueth that confectorie, which showeth that it is not in our power now vnder wrath to deserue that God should decree the saluation of vs, in case we would beleeue. But why Gods decree of election falleth on my person to life, this he maketh in our power, which is the chiefe thing here excluded; for from that God had purposed and performed to *Iacob*, and from that priuiledge that God will at his pleasure both intend and manifest his sauing mercy and compassions, this is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or indeauour of man, but in God freely showing compassion: Not to say, he should tell vs a great matter, in concluding with a solemne Epiphonema; such a point as this, that man vnder sinne and death, could not deserue, or any way cause why God should strike that couenant of the Gospel, and promise saluation vpon beleeuing.

For the Scripture saith to Pharaoh.] The 17 *Verse* followeth: The connexion may be diuersely conceiued, either to proue that God sheweth mercy at his pleasure to some, so as he denieth it to other-some; or that which went before, that it is not any thing in vs which maketh vs elected like *Iacob*, or reiected as *Esau*; & then the proofe erre thus; the Scrip-

Scripture doth testifie, that hardening and denying mercy dependeth on Gods meere pleasure, no lesse then shewing mercy; Or we may conceiue it as in reference to the vnrighteousnesse formerly obiected; for that obiection had a double fact giuing occasion; God electing *Iacob*, reiecting *Esau*, without any thing that deserued it, whence God might seeme subiect to iniustice in two regards; First, for showing his grace to the one before the other, when they both were alike. Secondly; In refusing the one out of his meere will, and excluding him from the grace shewed the other, when he had done nothing to deserue it.

Hitherto hee hath answered the first part of the obiection, that God in showing mercy to equals, vnequally is not vniust. Now he answereth the other part.

That which God hath done, that is in the freedome of his will iustly to doe: But God hath for ends of his glory, without any thing done on their parts to moue him, denied grace to some, and hardened them, which is plaine in this example; he did raise vp *Pharaoh*, not yet being, purposing to harden and punish him; *Ergo*, as hee showeth mercy where hee will, so he hardeneth, that is, denyeth mercy, and so hardens and punisheth whom he will.

The Assumption is the example, the Conclusion followeth it. *Arminius* is here still like himselfe, he frameth a double Sylogisme, taking away shew of vnrighteousnesse in his decree, made with election of some, reiection of other some.

That

That which God iustly doth, that he may decree to doe.

But hee stirreth vp, hardneth some iustly.

Ergo, he may decree it without iniustice.

The second Syllogisme, from the 18. *Verse*.

Hee who sheweth mercy and hardeneth, may decree according to election, to shew mercy to some beleeuing, and to reiect such as seeke righteousnesse in the workes of the Law.

But God showeth mercy on whom he will, &c.

For the first, it is true that is gathered, but not pertinent; for this example is brought to shew that God may reiect a person without iniustice, when he hath done nothing for which Gods will should be moued to reiect him; and it is to be well noted, that the minde of God cannot be too prone, that he may make a decree to reiect a person that followeth righteousnesse in the Law; for *Pharaoh* cannot be considered, as in the number of those Iewes who were zealous for the Law. Beside that, it could neuer seeme in appearance vnrighteousnesse, to decree when a man is now a childe of death, that if he will not accept of Gods mercy in Christ his Sonne, but cleaue to his owne righteousnesse, then he shall be reiected. And for the latter Syllogisme, it is no new Argument, as *Arminius* would haue it; but the conclusion affirming from all gone before, that it is in Gods liberty to show mercy to some, as to *Iacob*, and to deny it to others some, and that, *Ergo*, he cannot be vniust in doing that which he hath liberty to doe. Againe, the first part of the Proposition doth fight with it selfe;

ſelfe;for he who may ſhew mercy on whom he will, he may not make the creature the cauſe why hee ſhould ſhow mercy, for he cannot ſhew mercy on any out of his meere pleaſure,& yet ſhew mercy on ſome conſideratiõ in the creature mouing him to it.

Now from this that here it is ſaid; *God may ſhew mercy on whom he will*; he gathereth,that God may make a decree to ſhew mercy to ſuch as beleeue, repent,and perſeuere,&c,in ſanctification.

He who may ſhew mercy to whom he will, he is not reſtrained to ſome perſons, who ſhall be of this or that condition, but is as free to one as another.

Now the grounds of this new learning,or old errour, I know not which to call it, ſay, that God cannot chooſe any, but ſuch whom he ſeeth eligible,as being qualified with ſuch condition as the iuſtice of God admitteth, which is the moderatrix of his mercy.

He who can ſhew mercy where he will, can doe more then that which may poſſibly be done, and yet not any receiue mercy.

But ſuch a decree as this might be made,and it ſtill poſſible that not one in all man-kinde ſhould be partaker of mercy.

He who ſheweth mercy where he will, is the cauſe why mercy lighteth on theſe particular men, rather then others.

But he who can but make a decree,that ſuch as will beleeue ſhall haue mercy, he is not the cauſe in particular why this man hath mercy ſhewed to him,rather then another.

His

His Conclusion misconstring that word and decree, is aboue refuted, and hath no concord with this Obiection following, which is most euident, after this manner.

If it be by his meere irresistable will that men be in the state of such as are reiected and hardened, then he hath no reason to blame them being so.

But hee out of his pleasure, without any thing in the creature causing it, doth reiect some from mercy, and harden them: *Ergo.*

Now Saint *Paul* doth answere this, either by denying that the will of God is vnresistable, or by denying that the efficacie of Gods will doth reach thus farre, that some men are in the number of those who are reiected and hardened; but first by rebuking the insolencie of this fact, that a creature should expostulate with his Creator; secondly, by showing the right of the thing, *viz.* that God may at his pleasure reiect and harden some: The first in the 20. *Verse.*

That which the Pot may not doe with the Potter, that maiest not thou doe to God thy Creator.

But the Pot may not finde fault with the Potter, for framing it thus or thus, the end of the 20. *vers.* Thou maist not finde fault with God, as if hee were in fault, by whose irresistible will thou art in this case wherein thou standest, rather then thy selfe, who dost suffer his vnauoidable pleasure.

Hauing thus chidden the insolencie of this muttering

muttering imputation, he proueth that it is equall God ſhould out of his meere pleaſure ſhow mercy to ſome of his creatures, and reiect other ſome, to induration and puniſhment.

The right which the Potter hath ouer his clay, that and much more hath God in his: for the Potter muſt haue his clay made to his hand; but God muſt create and make the clay which he will worke with.

But the Potter hath the power that he may ſeuer certaine diſtinct parcels of his clay, out of his meere pleaſure to contrary vſes. *v.* 21.

The Potter doth not ſeuer his clay in this manner, if it ſhall all be fit to receiue ſome noble forme: I will make it to ſuch end, if not, I will turne it otherwiſe; for then it muſt from the clay, not the Potter; why this parcell were a veſſell to honourable vſe, and that otherwiſe.

The Concluſion followeth, *ver.* 22. 23.

Ergo. ſhall not God haue the ſame right to appoint ſome of his creatures to be veſſels of diſhonour, howbeit he vſeth much patience towards them, that he may the better declare his wrath, and power in them, and his moſt glorious mercy towards his choſen?

The words haue a rhetoricall reticency in them, and are thus laid downe. What if God, willing to ſhew his wrath and power, haue borne with much patience? &c. and that hee may ſhew his glorious mercy towards the veſſels of mercy. Now ſomething muſt be vnderſtood: Shall his power for this be

be the lesser? or any plead against this freedome of God in denying his mercy, and reiecting some, from the great patience hee vseth toward them: or wee may conceiue it, if not preuenting this obiection, yet laying downe the conclusion with a double reason, after this sort: If God haue most iust ends of his glory, and the good of others who are vessels of mercy, and if hee execute his decree with much patience, and long sufferance, towards the vessels of wrath; shall hee not haue power to ordaine them to this end, whom in so iust manner, and vpon so good considerations hee bringeth vnto? &c. In answering these, *Arminius* seemeth very accurate, but it is a wily diligence; such as those poore creatures vse, which being hard beset will run round often, & fetch running-iumps, that by this meanes they may bring to a losse all that pursue. To leaue him therefore in impertinent discourse, what I can gather out of him, touching these words, respecteth one of these three things: 1. The occasion which went before, *God hardneth whom hee will*, as *hee sheweth mercy to whom he will*. 2. The obiection. 3. The answer.

Let vs begin with the first, for if you marke the antecedent in the sense *Arminius* taketh it, it will not beare the obiection following. Secondly, If the obiection could be made, yet Saint *Pauls* answere would proue impertinent; the antecedent occasion, *Arminius* must vnderstand of Gods decreeing to harden, or actually hardening, according to his decree: His decree is, I will deny thee mercy, harden thee, punish thee, if through vnbeleefe and im-

impenitency thou shalt make thy selfe worthy: His actuall hardning is a powerfull executing this punishment of induration, and reiecting, on him who hath by finall impenitency deserued it: neyther of these will beare his obiection, with shew of reason. And because *Arminius* seemeth rather to respect the decree, we will take vp that, and ioyne this murmuring obiection with it. If I am hardned by Gods decree, which doth set downe the hardning and reiecting of all such who shall by finall vnbeleefe and impenitency prouoke him to it, then hath God no reason to be angry with me, on whom this sentence is executed by his vnresistable will: But *I* am hardned according to that decree. Take the antecedent in the other sense; If God now in his wrath execute induration on me, hauing deserued it by my finall impenitency, and that with such power that I cannot resist him, then hath hee no cause to be angry with me, who am thus hardned by his almighty power. I doe appeale to any conscience, what shew of reason there is, inferring such a consequence on such antecedents. No, had Gods will beene, not absolute within himselfe, but respecting conditions meritorious in the creature, or had his induration beene a meere inferring of punishment now deserued, and not a deniall of mercy which should haue remooued the entrance of the other (which the opposition teacheth to be meant by induration) then there had beene no shew of reason thus to grant against God. But come to the obiection: He conceiued in it thus much, as if it should say, Can Gods induration cause him to be angry

angry against vs who are hardned? Can that which is the effect of his vnresistable will, cause him to be angry with vs iustly? First, the Apostle chideth this insolency, suggesting the state of the person murmuring, and the person of God against whom it is murmured. Secondly, from comparison, well hauing thus repelled it, he defendeth the equity of God, and answereth to the matter. First in the 21 verse.

He who hath power to decree the life and death of his creature on some conditions, and so to harden some, and shew mercy to others: If he harden or shew mercy, we must not reason against it.

But God hath this power set downe in the comparison of the Potter: but the comparison of a Potter pleadeth a farre higher thing in God, then making a decree of sauing such as should become fit through vse of their owne liberty, and condemning such, who should most iustly deserue it. For this legall kinde of induration, as some of his schollers call it, giueth no occasion of imputing, with shew of reason, any fault to God, seeing Gods decree doth not any thing to mee, vnlesse further then I make my selfe a vessell of dishonour. Secondly, this sense hath no affinity with the Potters fact, this decree doth not make definitely any persons vessels of honor, but such of them as should belieue; all if they will belieue: this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diuersly qualified, to diuers

diuers ends; whereas the Potter frameth a masse all alike to diuers purposes. Thus hauing repelled this murmuring, he doth make answer to the matter of their obiection three waies, which likewise may make, to his iudgement, a limited reddition of the former comparison.

Thus by the way I haue runne ouer part of the ninth to the *Romanes*, in which were not all error a thing connaturall, I should maruell how any could euer imagine things so directly against the meaning & discourse of it: The plot of his election was as strong in his braine, as numbers in theirs who thought they saw them in euery thing. Let vs euer hold that the choyse and purpose of calling to the heauenly inheritance, is meerely from his will, because hee will, without any respect to the workes or condition of his creature; framing mankinde to diuers ends, with as much freedome, as the Potter doth his clay, though it seeme to fasten vnrighteousnesse on God, and to excuse the creature, to flesh and bloud. It is one thing to doe things with will, another thing to doe them from free pleasure of will, or because we will onely.

Againe, the decree is therefore made to depend on God calling, that it may be firme; but did it depend on perseuerance in faith, left altogether in our liberty, it could not be firme, seeing it dependeth on such a condition as to the last breath is vncertaine, by his owne principles otherwhere deliuered.

Now followeth the end: *For the praise of the glory of his Grace.*] First, to open some words in this verse, that so wee may see the meaning, and consider of it more fruitfully; it may be asked what Praise is: There are words which sound this way, the difference whereof I thinke good to vnfold. *Praise*, when it is taken restrainedly, doth signifie the setting forth by speech of this or that, in any which is praise worthy: Honor is larger, for it is done by word, worke, gesture, and serueth to report our reuerent respect to Gods excellency: Thankfulnesse is a praysing of God, as hauing bestowed some benefits on vs: Glory is the account which wee haue of God, when now hee is made knowne to vs. Now heere praise is put in a larger acception, and may containe all of them, both the admiration and high esteeme of it, when it is once manifested, the praising it in word, and honouring it, the thankesgiuing which is most worthily yeelded to it.

Glory of God is sometime vsed in a singular manner, to note a glorious instrument, comming immediately from God, and made immediately for God; man is the image and glory of God: Sometime it is vsed in an acception more frequent, for the glory of God which is in vs who glorifie him, or the glory of God in himselfe, who is glorified of vs; euen the glorious being or essence of God; Thus it is vsed heere, and *Rom.* 9. that he might shew his glory to the vessels of mercy, that is, glorious nature so merciful & gracious: So 2 *Thes.* 1. from the glory of his power, that is, his glorious essence, which is most

most powerfull. Thirdly, for his grace, here wee must know that S. *Paul* vseth diuers words, which signifie one thing, but clothed or putting on diuers respects, ἀγαπὴ, χρηστότης, φιλανθρωπία, χάρις. *Rom.* 5. Loue, Bountifulnes, Mercy, Philanthropie, Grace. Now all these are the same thing, euen Loue; What loue is, I need not show; Bountifulnesse is Loue, as now it is in worke beneficiall; Mercy is loue, as now it helpeth the miserable; Philanthropie is loue, as it respecteth mankinde; Grace is loue, as it giueth good things freely, without desert, to make accepted; The word signifieth to doe a fauour, to follow one with some reall fauour now executed. The summe then is this.

Rom. 5. 2 Tim. 3. 5. Ephes. 2. Tit. 3. Iohn 3. As *beneficientia is amicitia afficiens ad benefaciendum.*

All this spirituall blessing wherewith God hath blessed vs, is to this end, that he might manifest his most glorious essence, which is grace it selfe, and that to the intent we might admire it, esteeme it highly, honor it, set it forth in words, yeeld thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made vs who are children of wrath, accepted and followed with many fauours in his beloued Son our Sauiour.

The *verse* containeth two things.

1. The end in these words; *For the Praise of the glory of his grace.*
2. A description of Grace, from the effect, which is set forth both by the principal cause, God by his eternall grace; & ministeriall, or secondary, God out of his eternall grace, in & through his Christ hath made vs accepted.

Doct.

First then wee obserue, that all he did from eternity intend about man, hath no end but his own glory: *Hee made all things for himselfe*, *Prou.* 16. 4. *All things are from him, through him, for him. Bring my sonnes and daughters euery one, whom I haue created for my glory*, *Isa.* 43. 6. 7. The reason is plaine, God who is wisedome it selfe cannot worke without an end: A wise man will doe nothing but to some purpose: That which must be Gods end, why he maketh all things, must be better then all those things which serue vnto his end; for the end is better then that which serueth for it, as the body is better then foode, raiment, and all things which serue for the body. In the third place it is plaine that nothing is better then all the workes of God, beside God, nothing better then euery creature, but the Creator: If then he must needs haue an end why he maketh things, and this end must needs be better then the things made for it, and nothing is better then all the creatures, but onely God the Creator: Hence it followeth that God must needs haue himselfe as his end in euery thing which he worketh: now God being so perfect, that he needeth not our good, that nothing can hurt him, or make him better in himselfe: hence it followeth that his end must needs be some externall matter, as the making himself known, that he may be accordingly honored of vs, & that to the benefit of vs who yeeld him this honor. The Scripture intimateth 3. ends in that God worketh toward his chosen. 1. The glory of vs; The wisdom of the Gospel is said to be predestinate to our glory; all things are ours. The 2. is the glory

glory of our mediatour, *all are yours, you are Christs*, 2 *Thes.* 1. Christ shall be glorious in his Saints, yea, admirable in them that beleeue. The 3. is God himselfe; *all are yours, you Christs, Christ Gods*; that is, for God and his glory: Now those two former are ends to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, giue it the due filling which belongeth to it, but these are not his proper ends, but that hee may haue a house for his habitation: So God worketh many things to our glory, and that in vs his Christ may be glorious, but the proper end which hee hath in all, is his owne glory.

Wherefore seeing this is Gods end, let vs in all things labour to yeelde him glory, whatsoeuer we are, let vs be it in him, & through him, and for him. We see euery thing that commeth of the earth, goeth to that common parent againe; euery body made of these elements, is resolued into these elements; so must it be with vs, wee must returne backe to him in glorifying him, from whom wee come, as the workemanship of his hands: It is certaine, if he be not glorified of vs, hee will glorifie himselfe in vs. What a shame is it that wee should not haue his glory, as the end we aime at in euery thing, who hath made all things in heauen and earth serue, as their end, to which they may be reduced? *Vse.*

Secondly obserue, that he doth generally intend his praise of his grace, in all such who are predestinated by him: that which God doth out of his *Doct.*

grace, must needs be to the glory of his grace; But hee doth elect and predestinate vs out of his grace. We see that if one doth this or that in wisdome, he is praised for his wisedome, which in this or that he hath showed: So in any other vertue, thus it is, those things which God doth out of his grace, hee must needes intend to haue his grace notified in them, and to haue it, being knowne, admired, honoured, & praised accordingly. Againe, those things which God doth out of iustice, though, diuersly iustice, from which they come, shall be glorious in them, yet all that iustice doth is reduced to this, as the iust supreme end, euen to lend a voice to the riches of Gods glorious mercy, which he sheweth the vessels of mercy: For looke as in vs the actions of inferiour vertues, which commend the vertues they come from, they are seruiceable in some sort, to actions of superiour vertues, *Ergo*, what my temperance doth vpon the Sabbaoth, it doth it for religion sake, that my deuotion may more fully and fruitfully occupie himselfe; so would God haue vs conceiue in his dispensation, that what his iustice doth, it is such, that in some sort it hath a respect to, and is seruiceable to this most supreame end, this praise of his grace; this is it, in which he most delighteth: Euen as vertuous Kings after the matters of God, affect aboue all things to be had in honour for clemencie and bounty; so it is with our God, King of Kings, all he doth is to this end, that his grace may be made manifest, vnto his greater glory. Men indeede may looke at praise as a spurre, but not driue at it, as their highest

end,

end, nay, they may not seeke it, but for a further end, Gods glory, the good of others, their owne due encouragement: But God may seeke his glory as his vtmost end, because hee is not in danger of Pride, as man is, and there is none higher then himselfe, to whom he should haue respect; this maketh him when he sheweth himselfe to *Moses*, proclaime this in himselfe without comparison aboue others. *See the place.*

Vse 1. The Vse of this is, first, to stirre vs vp to glorifie him in regard of his grace to vs: How will seruants who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poore, bounty to their followers? So should we neuer cease to haue this grace in our hearts and mouthes, to his glory who hath shewed it. Let vs not be like those grounds, which swallow Seede, and returne nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be knowne, praised, and magnified by them. Saint *Paul*; *I thanke God in Christ*, *Rom.* 7. *Praise be to God in Christ*, 1 *Cor.*15. *Blessed be God, euen the Father*, 1 *Pet.*1. If the light of Gods graces shining in men, must make vs glorifie God in them; how should this most high grace of God before all worlds thinking on vs for good; how I say, should it be extolled of vs? When the loue in a good man must be glorious in our eyes, yea, seeing his predestination hath so wrought, that all things shall worke for our good; let vs in euill, as well as in

good praise him; hee loues in euery thing loue it selfe. Euen as waters come from the sea, and returne againe to it: So from this Ocean commeth euery blessing, and euery benefit should by praising this grace, be resolued to it.

Vse 2.

This Doctrine, hath Vse for confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the heauens should be giuen them from the hand of iustice: For if that should next of all and immediately be giuen them from iustice, then the last things, to which Gods predestination should come, is the glory of Gods distributiue iustice. If they say God doth giue it as an act of grace and iustice; I answere, then God hath not done all in election and predestination to life, vnto the glory of his grace, but to the ioynt glory of his grace and iustice. Againe, it is impossible that God should alike immediately giue life ioyntly from grace and iustice: For if grace giue it freely, iustice cannot together giue it, as a matter due by meritorious purchase. God may as possibly condemne the same man, both out of reuenging iustice and mercy at once, as he can giue a man life at once, both from free grace, and distributiue iustice; for mercy and reuenging iustice are not more opposite, then grace is to distributiue iustice.

Æque proximè & immediatè.

Againe, we see them confuted, who thinke that God propounded an indefinite end about his creatures, destinating his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsell the Scripture mentioneth, God is testified

testified to haue his end, not in generall, but specified as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this supposeth that God may prouide for some particular end, and be frustrated in it; that he dependeth on the will of man in his decrees touching his glory, in this or that particular manner; that he doth not see in that instant moment, or signe of his eternall act, whereby he did decree to make: When he doth decree to make his creature, to what particular end hee shall bring him, onely hee is sure in some kinde or other to haue his glory.

Obserue thirdly, from this he saith; *Of the glory of his grace.*] And so the other attributes of God are his essentiall glory, a most glorious Essence; In earthly things, that is a glorious body, which is lightsome & radiant, & hath a kinde of luster, *Ergo*, Saint *Paul* saith, *there is one glory of the Sun, another of the Moone and Stars*, making these lightsome bodies subiects of glory: Thus it is a property of a body glorious, to shine as the Sunne; needes then must God be essentially glorious, who dwelleth in light, who is light it selfe, such as that to it there is no accesse; such as that the Seraphims conscious of their infirmitie, doe veyle themselues before it. The light naturall, which this bodily eye seeth; the light of reason, of grace it selfe, all are as nothing before this light. When *Moses* said, *Lord shew me thy glory*, *Exod.*33. the Lord said, *I will shew thee my excellency*; And what was it? *Euen his grace, mercy, bounty, long-suffering, &c. Exod.*34. *Doct.*

Vse 1.

I name this by the way, to stirre vs vp, that wee may indeauour to know the properties of God, and view as we may, the reflection which wee haue in his word and workes, of so infinite glory. How dull of heart are we, that wee no more seeke to haue the eyes of our mindes wiped, that we may get some glympse of it? We will runne after glorious sights on earth, and are much affected with them, to see the glory of Kings, especially when their royall estates haue annexed princelike wisedome, it maketh that befall men, which did once happen to the Queene of *Sheba*; There is no spirit remaining in them, they are ouercome with it: But how would this delight vs, did we in any measure discerne it? What shall be our glory in heauen, our blessednesse, but to enioy the continuall view of this glory, this most blessed vision? By meditation and contemplation, to fixe the eye of our soules on this glory, will transforme vs into the likenesse of it. All the glory of this world is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing, as we see by day but rottennesse it selfe. Wherefore let it not bewitch vs, but let vs all seeke to God, to take away the vaile off our hearts, to the end that we may yet, as in a mirrour or glasse, get some sight of this most rich glory. *Rom. 9. This grace of his which hath beene alwaies towards vs.*

Obserue fourthly. *Wherewith he hath made vs accepted.*] That is, with which grace electing and predestinating vs, that it might be glorified of vs, he hath now in his time done vs fauour, or made vs accep-

accepted in his Christ. Obserue then, what grace it is which in time doth worke all good things for vs; euen the same grace which before all time did purpose them to vs: Gods louing vs to life, doth not beginne when now we are brought home by conuersion to beleeue on him, but when we were his enemies, *he did so loue vs, that he gaue his Sonne all to death for vs*, *Ioh.* 3. *Rom.* 5. And when he calleth vs in time, he doth it out of that grace which was giuen to vs in Christ our head, before all worlds: For this cause the Scripture doth not say, that God beginneth to loue vs to life when we beleeue, but that he giueth vs life eternall, executing that to which he had loued vs; neither doth the Scripture say, that in Christ now sent to worke our redemption, loue in God is first conceiued; but that it is manifested, when that sauing grace appeared, *Tit.* 3. when the philanthropie, or loue of mankinde appeared, *Tit.* 3. 5. So God doth call vs according to grace giuen vs before worlds, but now made manifest, 2 *Tim.* 1. 1 *Tim.* 1. yea, life and immortality are said to be brought to light, as things which had beene ouershadowed by the Gospell. Now looke as if the Sunne hauing her light long eclypsed, should after breake out, it were no new light, but an ἀπιφανία, or new getting vp of the old light, which for a time was eclypsed: So it is with this sunne of Gods eternall grace, the interposition of sinne, through the vertue of iustice, did for a time keepe from vs all the gracious influence of it, till at length in Christ, remouing that which hindred, it breaketh out, piercing our hearts with

Doct.

with the beames of it, and working in vs many reall effects, which it could not put forth till iustice were satisfied: Euen as God knew how to loue Christ his Sonne to that glorious life, to which he had chosen, and yet execute the cursed death on him, as our surety: so he could loue vs with his eternall loue, vnto that life, to which he had chosen vs, and yet execute on vs the cursed death, when we had offended.

Vse 1. This first serueth to excite in vs godly ioy, in vs I say, who see this light risen ouer vs, this loue shining vpon vs in Christ, which was sometime so ouercast by sinne and death, that no glimpse of it might be discerned. If this bodily sunne had his light but two or three daies eclypsed, O how sweet and amiable would it seeme to vs, when getting the victory, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from vs, while wee were the children of wrath, lay in all kinde of darkenesse, that this grace so hidden should like a spring-sunne returne to vs, and refresh vs?

Vse 2. Againe, we see them confuted, who will not yeelde that God loueth any sinner vnto life, till he doth see his faith and repentance: But the loue which destinateth to bring one to life, may stand with wrath, executing death; and why doth hee worke in sinners repentance, faith, sanctification, which are the meanes tending vnto life, if hee may not purpose the end vnto them? What shall hinder him from louing them thus farre, as to purpose to them that he can iustly execute?

Obserue

Obserue Lastly, in and through whom the grace of God doth bring vs to receiue saiour and grace, euen in, and through, his beloued. *The Law came by Moses, but grace and truth through Iesus Christ.* The Angels did sing at his birth, *glory to God, peace on earth, good will to men*; In him God was reconciling the world, & God did giue this testimony of him, *This is my beloued, in whom I am well pleased.* For Christ hath performed such an obedience at the commandement of grace, as doth yeeld such satisfaction to Iustice, that grace may iustly giue vs euery good thing; yea such an obedience, as doth procure from grace euery good thing for vs; for Grace and Iustice kisse each other in Christ; Grace freely bestowing all her gifts vnto her glory, and that without any wrong, nay with full contentment of reuenging iustice. See the first to the *Coloss.* what is written on those words, *Who hath translated vs into the kingdome of his beloued Sonne.* *Doct.*

In whom wee haue redemption through his bloud, euen. &c.] Thus wee come from that gratifying, mother, child-bearing grace, from all eternity in God himselfe, to that grace which is freely giuen to vs, and hath his reall effect in vs: And this is handled, first in regard of the Iew, who had receiued it, *Paul* with the rest believing. Secondly, in regard of the Gentiles; and in particular, these *Ephesians*. The grace toward *Paul*, with the rest of those who were first called to faith, hath two maine branches: First, the grace of redemption, or iustification. Secondly, the grace of glorification, beginning *verse* 11. reaching to the 13. Now in handling VERSE 7.

handling this first benefit: first in this verse, he doth propound in the former part of the *verse*, expound it in the latter. Secondly, hee doth set downe the benefit of vocation effectuall, which did goe before it, and make way to it, *verse* 8. Thirdly, the meanes of their vocation, *vers.* 9. 10.

In his propounding the benefit, first wee must marke in whom wee come to haue it, *in Christ*. Secondly, what this redemption is, that is the bringing vs out of bondage. Thirdly, the ransome in which we are redeemed, *through his bloud*. The exposition, *viz.* that he meaneth nothing by redemption, but remission of sinnes, the fountaine whence it springeth being annexed, *viz.* the riches of Gods grace. The summe is, out of his eternall grace he hath made vs accepted in his Christ; for in his Christ (whereas by nature wee are in thraldome and bondage) he hath deliuered and redeemed vs, through no other ransome then the bloud of his Sonne; He hath, I say, set vs free both from guilt and punishments of our sinnes, through his most rich and abundant grace towards vs.

Doct. Obserue first, in whom deliuerance is to be found from all spirituall thraldome, euen in Christ: It is often said in Christ (as aboue, wee are blessed thus and thus.) The Reason is.

Because God hath made Christ an *Adam*, head, roote, common receptacle & storehouse, in whom are treasured al those good things which from him are communicated to vs: There are three phrases in speaking of Christ: Sometime wee are said to haue things in him, sometime for him, as *Phil.* 2. To

you

you it is giuen for Christ his sake, not onely to beleiue, but to suffer : sometime we are said to haue things through him, as 1 *Corin.* 5. *Rom.* 7. *Blessed be God, who hath giuen vs victory, through Christ.* Now the reason of the first is, because that in Christ as a common store-house, euery thing is first placed, which afterward is to be imparted to any of vs: As in *Adam* our being naturall, our hopes of life and death, and in euent our condemnation, was receiued, before euer they came to be applyed and receiued actually into vs. The second is said that Christ doth by his obedience, obtaine euery good thing, which in time is communicated to vs: for as *Adam* hath procured all the guilt, condemnation, misery, which in time we know; so Christ the second *Adam* in regard of the contrary. The third phrase is spoken in respect that Christ is a mediator, not onely of impetration, but of execution; that is, not onely obtaining and receiuing from grace all good for vs, but executing, and by efficacy applying the same in vs: as the first *Adam* doth effectually propagate his being, sinne, guilt, condemnation.

Vse. The Vse of this Doctrine is to stir vs vp to seeke this aboue all, that wee may be by faith in Christ. Wee loue to thrust amongst them with whom wee may finde benefit & profit; yea we must striue by faith to grow vp in him: the more neerely wee are vnited with any thing, the more wee partake in the vertue and operation of it: Those who are neerest the fire, partake in the heat of it more than those who are further remoued: So it is heere; alas men

men seeke to be made one person in Law, to be most neerely ioyned to such as may bring them in wealth, Allies beneficiall, but who doth seeke by a spirituall marriage to become one with him in whom is euery good blessing? *See aboue the end of the third verse.*

Doct. Obserue secondly from this, that hee saith, *We haue redemption in Christ*; what all of vs are by nature, *viz.* no better then in a spirituall captiuity or bondage. Were we no way taken or held captiue, there could be no place for ransoming or redeeming of vs. Now captiuity or bondage is a state opposite to liberty, wherein men liue vnder the power of hard Lords, depriued of liberty, and grieuously intreated many waies. The bondage of captiues is in this; first, that they are in hands of such as rule seuerely ouer them: secondly, they haue not freedome to doe any thing which formerlie they might, when they were at liberty: thirdly, they are forced to endure many things most grieuous: Thus it is in the spirituall consideration, which I wil briefly vnfold. What Lords as it were reigne ouer a man, they are of two sorts, the Principall, or Ministeriall: The principall is the most iust God, whose iustice we haue wronged by sinne, *ergo*, wee are said to be redeemed from vnder the Law, that is, from vnder the reuenging iustice of the Law: Looke as subiects taken in murder, robbery, & committed, are the Kings prisoners principally, not his who keepes them; so it is with vs. Ministeriall, the Deuill and his Angels, the conscience accusing & condemning for sin. *Act.* 2. Men

are

are said before their conuersion to be vnder the power of the Deuill, 2 *Tim.*2. to be taken as beasts aliue of the Deuill, to his will; not that hee is the principall Lord that hath right in the prisoner, but he is the Iayler and executioner, & so the prisoners are his, to keepe them in the dungeon of darkenes, and in the chaynes of lusts of darkenesse: Yea God hath put a man vnder the power of his Conscience, which is as a keeper, continually going with him, and halling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the Conscience fearing, is called a *spirit of bondage*: As amongst the Romans, prisoners had vnder-keepers, who were chayned arme to arme vnto the prisoner whether soeuer hee went; Thus doth God, to guilty man his prisoner, he doth ioyne to him his conscience, as a continuall keeper, which though it may be brought asleepe, yet it shall euer be found when God shall call, bringing him forth, and witnessing against him.

For the second: Naturall man hath no spirituall liberty to doe any thing spiritually good, as he did before sinne entred, but is led as a slaue by lusts, by passions, by obiects which please him, so that hee is in a brutish bondage: for, euen as the bruit beast hath no liberty, but is carried by the appetite to euery thing that doth agree; so naturall men, as *Peter* speaketh, are led with sensuality, couetousnesse; that looke as one would lead a sheep with holding out hay or yuie, an oxe with fodder carried before it; so doth the deuill natural men, with such obiects

as he knoweth doth fit their corruption, 2 *Pet.* 2. 19. *Euery one is seruant to him of whom hee is ouercome*; Now sin hath ouercome all men, and this *Paul* did confesse of himselfe before his conuersion, *Tit.* 3. 3.

Naturall mans bondage is, that hee is exposed to suffer a thousand euils, to wearisome vanity in euery thing, yea through feare of death the vpshot of euils, he is subiect to bondage all his daies, while in that state he abideth, *Hebr.* 2. 15. *Pharaoh* did neuer put Israell to such hard seruices, as the Deuill putteth those to, whom he keepeth vnder his power; You may amplifie these considerations: Hauing shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

Our first Parents by the Deuill tempted, wilfully breaking Gods commandement, brought themselues into bondage: Now our Parents once in bondage, we that are borne of them cannot be in better condition, till God by his Christ, out of his meere grace, set vs free: The children you know of persons in bondage, are all bondmen likewise; *Partus sequitur ventrem.*

Vse. This should make vs enter into our selues, to see if wee be not in this woefull thraldome: O the misery of men surpasseth all that is in the beast; for they take it as a grieuous thing to be ensnared and taken, but man laugheth in midst of his bondage, he counteth it liberty to liue a slaue of Sathan; they thinke that to follow things and courses pleasing their nature is liberty, though it be no more liberty then an Oxe is in, while with fodder held before him, he is led to the place where he

hee is to be slaughtered. Againe, they know, nor think nothing of bondage: When Christ told them *If the Sonne set you free, you are free indeed*; What replye they? *We are the sonnes of Abraham, we were neuer in bondage*; Spirituall thraldome could not enter their thoughts. Looke as it was with those men *Elisha* did leade to *Samaria*, those bands of the Syrians, so fareth it with these; while the Deuill leadeth them to hell, where they will dye without repentance, see themselues in the midst of murdering spirits, they follow him as if they went to heauen it selfe, as those followed, being led with a mist deprauing their sight, they followed to the city of their enemies, thinking they had gone to *Damascus*, their owne strength: Many such soules there are led in this fashion, who yet will haue the Deuill in their mouthes, and defie him in words, as hauing nothing to doe with him; but as many professe in words that they deny in deede, so many defie in word that they doe in worke. Take a young gallant, who now in his ruffe doth swagger it, and runne the next way to the hospitall; tell him of being poore, hee will defie that euer it should come neere him; but yet while he doth play the prodigal, he doth goe apace in the way to beggery: so thou dost defie to be in bondage to the Diuell, & follow him; but while thy ignorant minde, thy lusts, thy passions, customes, corrupt example, while these guide thee in thy course of life, the Deuill leadeth thee, as in a string, to all he pleaseth. If thou didst neuer feele any spirituall bondage, this is signe enough thou art still in bondage; euen as deadly

sicknesses are felt when now nature somewhat recouereth: so bondage is felt when now God restoreth in the beginnings, by worke of his grace, some true liberty, then a man findeth his vnregenerate part yoake him, the things of this world too much preuailing ouer him, that hee thinketh himselfe euen sold vnder sinne and captiue to it.

Doct. Obserue thirdly, that we haue deliuerance from our spirituall thraldome by Christ: Christ for this is called our Redeemer, or Redemption of his people, who doth deliuer them from the hand of all their enemies, that *they may serue the Lord without feare*. Those whom God did raise vp to redeem his people, as *Moses*, the *Iudges*, &c. yea those who redeemed, as kinsmen, this or that, were shadowes of this our great Redeemer, who was in time to be reuealed. Now redemption noteth sometime the action of God working our deliuerance, sometime for the effect of this action in vs, who are redeemed and inlarged; thus it is here taken for a state of freedome, which beleeuers attaine through Christ his redemption: and this state is twofold; eyther begunne onely in this life, or consummate, in which sense we haue the redemption of the body, *Rom.* 8. and Christ is said to be made our redemption after our sanctification; where redemption noteth out that consummate deliuerance from the bondage of mortality it selfe, which these vile bodies of ours shall be brought vnto in heauen: Here he speaketh of the former, which faithfull ones are brought vnto now beleeuing: This may be amplified by branches correspondent to the contrary bondage; for from

1 Cor. 1. 30. v. the word *Redemption* expounded.

from what time we are in Christ, we are freed from being vnder the Law, and reuenging iustice of God, *there being no condemnation to those that are in Christ*, *Rom.* 8. 1. Againe, this strong man is cast forth, from what time Christ the stronger entereth; The conscience is made a sweete companion and comforter, rather then a rigorous keeper: Being iustified by faith we are at peace. Where the King hath released a prisoner, the Iaylor can haue no further power ouer him; for he is but to keepe him during the Kings pleasure. Againe, by grace, God doth set our wils at liberty; so that sinne cannot raign in vs as heretofore, *Rom.6.* Grace which fighteth against the lusts of the flesh, and will not let vs come vnder the power of any thing; yea, the world is crucified to vs, and we to the world: For as when health commeth, a man beginneth to walke abroad, and doe such things as he could not stirre to, while his sickneſſe did keepe him vnder; so it is here. Finally, we are so set free, that we can suffer nothing which our wils haue cause to be vnwilling with, all things being such, as shall worke together for our good. Count it all ioy when ye fall into temptation, which is the height of freedome, that so farre forth as we are regenerate, we cannot suffer any thing, though all the creatures should conspire, but what our owne wils like well of; yea, aske by prayer, in some sort at Gods hand. But it may be obiected, that the diuell doth still preuaile against vs, that sinne leadeth vs captiue, *Ergo*, we are not deliuered. I answere, redemption is double either as I said; begun, or perfected: These things

stand not with full and perfect redemption, but they may stand with it while it is in the beginnings. We must distinguish the power of the diuell, to hold vs vnder condemnation, from his power of molestation; and we must distinguish the power of sinne raigning ouer men, with willing subiection, and vsurping ouer him, as now set free, and making resistance.

In the former respects, we are redeemed and deliuered, from what time wee beleeue; the latter, we are so subiect to, that they shall be more and more diminished.

Vse 1. The Vse of this is, first to stirre vs vp to thankesgiuing, euen to sing with *Mary* our *Magnificat* to God; What cause haue we to praise him, who hath visited and redeemed vs with such a redemption? We should euery one sing the song of *Moses*, to see our selues thus deliuered. Let vs remember how this lust, & that passion, were woont to tyrannize in vs; Let vs remember when it was death to vs to be held to duties of godlinesse, in which is the exercise of true freedome; Let vs thinke of those times wherein sinne did hold vs so fast, that though we saw the mischiefe of it, and purposed sometime a new course, yet we could not but returne to it, as before; Let vs remember when feares of conscience and death, haue held vs in thraldome, that these may set an edge vpon our thankesgiuing. Least we should forget this dutie to God, God hath left some trouble, some remainders; like the weather in ache of a wrested ioynt, when now it is restored: How thankefully would wee take it to be set

set free from the drakenesse, deadnesse, sensuality, earthly mindednesse, which we still finde, as a clog and chaine to the spirits of vs? If this would be so gratefull to be set free from circumstances, which molest vs onely; how much more is that our substanciall deliuerance from the reuenging iustice of God, from the power of the diuell, holding vs vnder the curse; from the power of our conscience iustly condemning vs, from the power of sinne, commanding as King, how much more is this to be extolled? This mercy was not showed to the Angels, creatures more excellent then our selues. Should one set vs free from the state of Villenage, or ransome vs from the Gallies, we could not think our selues thankfull enough to them; much lesse can wee euer be thankefull enough for this benefit.

It should stirre vp spirituall ioy: Looke, *Isa.*44. 23. where the insensible creatures are called vpon to reioyce, for the redemption of Gods people, when they were redeemed from Babell; the ioy did put them into an extasie, they knew not whither they were a sleepe or a wake. Let vs pray to God to moue the scales from our eyes, and take the vaile from our hearts, which will not let vs reioyce in so excellent mercy. *Vse* 2.

. It followeth. *Through his bloud.*] Obserue, what it is by which wee are ransomed and redeemed, *euen the bloud of Christ*; This was it, which in the bloud of all the Sacrifices was prefigured: *We are redeemed*, saith *Peter*, *not with siluer or gold, but with the bloud of Christ, a lambe vndefiled.* When

any are captiue here and there, we haue but two waies vsually, by which we redeeme them; The first is by force of armes, when we powerfully rescue them, the other is by course of iustice, when wee send some ransome, and by way of change set them free. Now it is in vaine to dispute what God might haue done by absolute power; for God may out of his absolute soueraignty, not haue punished *Adams* sinne, both because it was against himselfe, not others, to whom he is tyed to doe iustice; and especially, for that the demonstration of his reuenging iustice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giuing life perpetuall, to obedience for a certaine space performed; And finally, because God is able, were he pleased to shew this power, to turne it to his glory; which mens impotency not attaining, maketh them that they cannot alwaies with iustice forgiue, euen that in which themselues are trespassed: Yet seeing God hath determined that his iustice shall take her reuenge, if by breach of couenant she be wronged, hee cannot but execute punishment, neither may he set vs free from the same, but so as wronged iustice may receiue satisfaction. Againe, we know which maketh the Scripture say, it was meete and necessary that Christ should be consecrated, through suffering, that he should suffer, and so enter his glory; See, *Luke* 24.26. *Heb.* 2.17.

For with-draw that voluntary couenant, who doubteth but that had the creature kept his innocency a thousand yeares, God was free to haue annihilated him?

Death corporall and spirituall, such as is a punishment of sinne, but not sinfull. Desertion, not in regard of vnion and sustentation, but of consolation.

tion. Impression of wrath, death being made as seruiceable for our good, and the feare of it being taken away by him who hath tasted it for vs, and swallowed it vp into victory.

We know that he hath by way of ransome redeemed vs, as being the fittest way, both to deliuer vs, out of his grace, freely, and yet to show himselfe iust, in so iustifying or redeeming of vs; See, *Rom.* 3. 25. For further opening this point. Marke two things. 1. What is vnderstood by Christ his bloud. 2. How it hath set vs free from bondage. By his bloudy death vpon the crosse, or his bloudy and cursed death, the Scripture maketh vs redeemed: By his death, *Heb.* 9 12. and by yeelding himselfe to be made a curse for vs, *Gal.* 3. 13. the commandement giuen to Christ, being this, *That he should lay downe his life for our redemption*; For looke as a surety must pay in such death as the Law inflicteth on sinners, such death as is ioyned with the curse; As he was our surety, and vndertooke to answer our sinnes, the God-head did but sustaine him, that he should not be swallowed vp of it; as the brasen couering of the Alter, did make it fit to endure that materiall fire. 3. The assault of those impure spirits for the houre or time, for all those powers of darkenesse was then come, when this his redemptory suffering approached.

Christ our surety, was to take vpon him our debt of death, both corporall and spirituall, so farre as he might, neither the vnion of his person, nor yet the holinesse of his nature any whit diminished: The Scripture doth mention his bloud so frequently,

quently, both because this circumstance is most sensible, and was the body in which all the typicall bloud of sacrifices in the Law had his accomplishment.

And *Ergo*, as when wee reade that Christ was flesh, we must not thinke as *Apollinarius*, that he tooke no soule; so when we reade his bloud shed, or bodily death, wee must not thinke that he dyed not a spirituall death in soule also: The fathers, who denyed that he dyed in soule, deny it not absolutely, but after a sort, *viz.* that he dyed not such a death in soule, as did destroy the essentiall life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soule from vnion with God, or did imply any sinfull corruption, as it did in vs, whose soules are dead in sinnes and trespasses.

1. Now this death is it, by meanes whereof Gods grace doth set vs free, and that in most iust manner. First, from the guilt of sinne, in as much as it doth pacifie and satisfie iustice her displeasure against sinne: This obedience of that great God, our Sauiour, being farre more effectuall to please and satisfie, then the sinne of the whole world could be to displease and prouoke iustice against vs: For though it be finite in it selfe, yet in the person it becommeth infinite for the value of it: Hence it is that God, that is God, as now in his reuenging iustice is gone forth, is said to smell a sauour of rest in the death of Christ, and by Christs being put vnder the Law, or curse of Gods reuenging iustice, made manifest in the

the Law, we are said to be redeemed from the Law or curse, as by an al-sufficient ransome accepted of iustice.

Secondly; Now this bloud or death, doth free vs from the Diuell; for Sathans power ouer vs, was by reason of sin and the punishment due to it, from the iustice of God, *Col.2. By his crosse he triumphed ouer, & spoiled principalities, &c.* By death he destroyed him that had the power of executing death. 2.

Thirdly; this death doth obtaine the spirit to be giuen vs, which doth free vs from the captiuitie of lusts, and inable vs to finde liberty in actions of godlinesse. Christ was put vnder the Law, that we might be redeemed and receiue the spirit of God. This spirit is that life of the world, for which he did suffer death, as the Gospell speaketh. 3.

Last of all, through this death we haue deliuerance from all euils, so that all teares in Gods time shall be wiped from our eyes, and in the meane while all our sufferings are so changed, that they are not effects of Gods reuenging iustice to destroy vs; but they are such things, in which God doth offer himselfe as a father, intending to make vs partake further, by meanes of them, in the quiet fruit of righteousnesse. 4.

The Vses of this are manifold. 1. It letteth vs see that loue of Christ, to dye for vs, when now we did practise nothing but open hostility against him, *Rom.5.* *Vse 1.*

Againe, we see how fitly that is spoken of this bloud, that *it cryeth for better things then the bloud of Abell*; This doth appease reuenge, not prouoke it, this *Vse 2.*

this doth call for all kinde of blessings: Wherefore let vs get our consciences sprinkled with this, and flye to it by faith, as they were wont to the sanctuary, to the hornes of the alter; for this is our true refuge in euery necessitie.

This doth shew vs how we should esteeme of all those benefits, as remission of sinne, &c. which are purchased by it: Things bought at high price, we doe esteeme of them accordingly. Many will not come out of their vanity, but leaue the thing as not worth the taking, which Christ hath purchased with his deerest bloud: *Knowing that you are redeemed from your vaine conuersation, not with siluer and gold, but with the bloud of Christ, a Lambe vndefiled.*

Doct.

Reconciliation, Redemption, Remission, Iustification, One thing, in regard of diuers respects, diuersly named.

Remission of sinnes out of his rich grace.] Whence obserue; First, that to haue our sinne forgiuen, is to be redeemed, or set free from all euill; That which before he called Redemption, is here called Remission of sinne. Our naturall estate, if it be considered as a spirituall bondage, Christ his deliuerance is redemption; but if it be considered as a state, in which we stand guilty, and vnder punishment of the Law, then Christ his deliuerance is the procuring of remission of sinne; and they cannot but be one in substance, though in reason and consideration they differ: For what is forgiuenesse of sinne, but an act of grace, acquitting vs from all the guilt and the whole punishment of all our sinne? And as we did speake of redemption, so we may speake of remission: For though the sentence of pardon be wholly and at once passed to vs, yet the executi-

execution of the sentence is heere begun only, and shall then be consummate, when euery teare shall be wiped from our eyes, in which regard we may grant, without any danger of Popery, that in the life to come, euen at the time of Christs appearing to refresh vs, or to reanimate our bodies by the returne of the soule to them, that euen then sinnes shall be blotted forth, that is, the sentence which had absolued vs from all the punishment and consequences of sinne, shall then be fully executed. Againe, the force of this remission is such, that it setteth men free from the condemnation of Gods iustice in the Law, from that power of the Deuill, and my conscience condemning of mee, from the life and power of sinne, which is the death of the soule, from all miseries and death, which come in as a wages of sinne.

This then should stirre vs vp to seeke remission of sin, it is to be redeemed or set free from all euill, to get our sin forgiuen; therefore *Dauid* saith, *Blessed is the man whose sinne is forgiuen, to whom God imputeth not sinne.* Looke as Malefactors will turne euery stone, make all their friends they haue, to get a pardon for their liues; so would wee bestirre vs to get this pardon, which once gotten, we shall be sure to haue in Gods time all teares wiped from our eyes, we shall see our selues deliuered from all euill. *Vse.*

Obserue secondly, that euery belieuer in Christ receiueth forgiuenesse of his sinnes: though by nature wee are in our sinnes, lie in euill of guilt and punishment, yet once getting faith on Christs bloud,

bloud, we are iustified, we haue forgiueneſſe of ſin, & are accepted as righteous to life, through Chriſt his obedience; though the one is named, yet the other is by a *Synecdoche* to be conceiued: Euen as Kings to ſhew their clemency in entring their reignes, they giue out free pardons to many kinde of treſpaſſes: ſo God to glorifie his mercy, it pleaſeth him to giue to vs in Chriſt, the forgiueneſſe of all our ſinnes. My meaning here is to ſpeake preciſely of remiſſion of ſinne, as it is diſtinguiſhed from imputing righteouſneſſe, which I conceiue as a diſtinct part, concurring in our iuſtification.

About this then we will inquire three points.

1. In what order we haue it.
2. What is the extent or latitude of it, in reſpect of ſinne and puniſhment.
3. How we who haue it, can be ſaid to believe the remiſſion of our ſinnes.

1. For the firſt, as the ſupreame power of ſauing or deſtroying is with God, ſo of remitting and holding ſinne vnremitted; Wee are therefore to conceiue our remiſſion, firſt of all, as in the gracious purpoſe of God toward vs, who knoweth on whom hee will haue mercy, and whom hee will harden, as we thus had in Gods eternall purpoſe, ſo we haue it giuen vs in time by way of execution; Firſt wee haue it giuen to Chriſt our Head, for vs all; for he being made ſinne for vs, euen as a ſuretie, hauing all our debt layd on him, hee could not be raiſed vp till now all our ſins were done away, *Ergo, Paul*, 1 *Cor.* 15. ſaith, *That if Chriſt were not riſen, we were ſtill in our ſinnes*; where hee maketh

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the cleering of vs all from sinne, and Christ his resurrection, to be accompanied one with the other: Againe, God did reconcile the world, not imputing sinnes in Christ, which could not be without remitting all their sinnes for whom his Christ did vndertake. Besides, were not our sinnes forgiuen in him, we could not be rayſed vp, set in heauenly places with him; for before we can haue quickning giuen vs in Christ, we must haue pardon of sinne giuen vs.

Further, what did Christ shed his bloud for, but that he might actually get the pardon of our sins? Finally he doth distribute nothing to vs, which by vertue of his obedience he receiueth not for vs.

In the third place this remission is communicated from Christ to vs in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon, inuiting them to beliue on him, that they may receiue forgiueneſſe of sinne.

2. He doth worke together by his spirit, making those who are his children beliue on him, that they may finde forgiueneſſe in him.

3. Hee doth communicate with them the forgiueneſſe which himselfe had procured and obtained for them: Thus euen as condemnation was first within the pleasure of God; secondly, Come forth against *Adam* and vs all in him; thirdly, is communicated actually from *Adam* to vs, what time wee come to be borne of *Adam*: So on the contrary, our iustification or remission of sinne is first with God; secondly, in Christ, who hath by his obedience

ence obtained for vs the remission of al our sinnes; thirdly, it is communicated to vs when soeuer we are supernaturally begotten of him, that is, brought to beleeue: *Hee that beleeueth is borne of God*; for though we haue not iustification actually applied before we are called to faith, yet we doe receiue it virtually in Christ, when he was quit from all our sinnes, as it is in *Adam* who was his type; for though condemnation is not actually applied till we are borne of him, yet in vertue his condemnation was the condemnation of vs all. And by the way, wee may see heere how God forgiueth sinnes, how Christ the Mediator, how the Ministers. God by the principall and prime authority; the Mediator by a secondary deriued authority; Man, by a ministeriall publication of the word of pardon; for Christ doth not ministerially declare pardon, euen as he is man; for though he be a seruant and subiect as Mediator, yet hee is such a seruant as hath an vnder power of iudgement: The Father giueth all iudgement to the Sonne, he iudgeth none himselfe: Such a seruant as my Lord Chancellor is to his Maiesty, not such a seruant as an ordinary or speciall messenger in forgiuing sinnes. Then conceiue it thus, as in citing one to appeare, the originall authority is the Kings, the vnder authority is with the Iudge of this or that Court, the Ministeriall authority in the messenger which doth carry and serue the Writ; and the messenger may be said to fetch such a man vp, not because any authority in him doth it, but the Writ he carrieth, as a signe, hath authority to doe it; so heere God first par-

God, *independenter ex authoritate primaria*: the Mediator, *ex commissione*: Man, *ex ministerio*.

pardoneth, as hauing the prime and originall authority; then Christ as chiefe Iudge vnder God, in the Court of Chancery, that Throne of Grace; the Ministers as messengers pardon, because they dispense the word of God, and Christ, which giueth pardon, and hath authority to giue it. But this by the way.

2. The second point followeth, concerning the subiect of this forgiuenesse, how farre it is to be extended. I answer, it is to be extended to all our sinnes past, before our conuersions, following after our conuersions, to the whole guilt or blame, and to the whole punishment of them: Wee must not thinke that onely sinnes past are forgiuen, but all the sinnes which shall escape vs through infirmity; for the couenant of God is to forgiue vs our sins, and to remember them no more; Now who shall limit this to sinnes past before conuersion, when God speaketh it indefinitely, and when such a partiall forgiuenesse may be, and yet the sinnes forgiuen come againe to be remembred? *Col.2. God hath freely pardoned vnto vs all our sinnes*; He doth see no iniquity in his *Iacob*, he to whom things to come, and things past are alike present; The remission which leaueth no place for condemnation, must needs be of all sinnes: But we being in Christ, are so remitted, that now there is no condemnation to vs, though we daily sinne, through the flesh which dwelleth with vs.

John 5.24. Hebr. 10. offenders once purged shall haue no more conscience of sinne.

That iustification betweene which and the giuing of eternall life or glorification nothing commeth, that is from all sinnes: But who so

 believeth

beleueth, hath such a forgiuenes, that he receiueth eternal life; or is so iustified, that heis presently glorified with the beginning of glory.

Againe, we beleiuing, receiue that forgiuenes of sinne, which Christ hath obtained by his bloud for vs: but this was a full remission of all our sinnes, from the first to the last of them: Beside that, the redemption and righteousnesse Christ doth bring are euerlasting, *Hebr.9.* which they could not be if our remission were but of sinnes past; for then should euery consequent sinne make vs againe vnrighteous, till we were restored. If the sinne present at our conuersions be such as cannot be done away without the forgiuing those that follow, then we haue forgiuenes of both; but our sin dwelling in vs is such that it cannot be forgiuen, but all the rest must be forgiuen likewise, for all the other are in it, as an effect in the cause, the cause as the fruit is in a tree, and the guilt of the corruption present reacheth to the last sin, which is to spring from it, & *ergo* it is sure, that when God forgiueth vs this, he doth forgiue vs all other likewise, which hee doth see are in it, and will in time issue from it. Did not God couenant with vs, beleiuing, to forgiue all our sinnes, and seale this Grace by Baptisme, all I say past, present, to come, then wee could not helpe our selues in our after fall, by looking to that grace sealed in Baptisme, for that was helpfull for the sinnes committed before it onely, which is contrary to all good experience and doctrine? Againe, were a man pardoned for sinnes past onely, then must we grant that eyther hee may quite fall from his

his vnion with Christ, or be in Christ, and yet be subiect to condemnation: And if we had not pardon of sinnes after committed, as well as before, whence commeth it that daily many sinnes of infirmity escape vs, the peace which followeth our iustification, not once disturbed by them? If any say wee haue pardon of those sins for after, without which none liueth, but not of crimes more grieuous; this is to yeeld what they please, and to desist where they please, without any motiue from reason. Neyther doth that parable teach that God forgiueth vs our sinnes before our conuersion, but not sinnes after, which he doth charge vpon vs at his pleasure; for the letter of the parable doth, if it be followed, seeme to sound as if God might require our sinnes after those sinnes which before he had forgiuen vs, and so did forgiue vs now absolutely, which the Popish schoole will not abide by. The Parable therfore must be constred by the end which it is brought for, *viz.* to teach that such as wil not forgiue, shall not find forgiuenes with God; Neyther is that *Rom.*3. where God is said to be iust in forgiuing the sinnes passed before time, through his patience, it maketh not any thing to this purpose; for sinnes are said to be before committed, which were committed vnder the former testament, as *Heb.*9. it is made plaine, and so not the time of a man before and after conuersion, but the time before and after, or vnder the new Testament is there compared: and howbeit wee are still to seeke forgiuenesse, it is not that we are not in state of being iustified and forgiuen, but because it is

needfull that God should as well preserue and continue this, as at first giue it; and that this his mercy should be more and more manifested in vs, and that the execution of this sentence should be further and further performed. Finally, that the Fatherly chastisements our sins daily incurre might be preuented; for these causes we make this petition, though we know all our sinnes are in regard of Gods gracious sentence remitted to vs: Neyther doth the Churches censure excommunicating any argue that hee is one who before the tribunall of God is in state of condemnation, or doth not continue vnited to Christ, but that he hath no manifest externall communion with her in the dueties of godlinesse, and secondary operations of the Spirit; yea, that as the Leaper was ciuilly dead in regard of ciuill communion, so is hee to her in regard of spirituall; but she doth take him to haue inward vnion and life, which floweth from it; for euen as wee seeke the health of none by way of medicine, whom we cannot take to haue life in them; no more can the Church the restoring of these by this so sharpe censure, might she not thinke there were some life in them, though it is oppressed, as the life naturall by a fit of the Apoplexie. If wee haue not all our sinnes forgiuen, past, present, to come, it is because Christ hath not the pardon of them all to giue vs; or because the Word and Sacraments cannot apply to vs at once the pardon of them all; or because our faith cannot receiue this plenary remission; or else it is not fit for some consequence which would ensue: But the former three none will doubt of, and

and the latter is fondly surmised, when this grace which forgiueth, is the parent and nurse of holy feare in vs, *Psal.*130. Wherefore for this first part, let vs assure our selues, God doth giue vs full pardon of all our sinnes, and that this his gift is, as his effectuall calling without repentance, and we beleeuing, doe receiue this whole mercy: So that though we are subiect to grieuous fals after it, and vnbeliefe, yet not to any such vnbeleefe as shall euer make the faith of God and his gracious gift in vaine; which, concerning Gods forgiueneſſe, so far as they conceiue it to extend, the best of the Papists Schoole maintaineth.

Now to show that the whole guilt and punishment is released.

Such who are set free from all condemnation, are as well set free from temporall as eternall.

Now all in Christ are thus set free, &c.

Such who are set free from the curse of the Law, are set free from temporall punishments of sinne; such I meane, as come from reuenging iustice, that she may be satisfied in them, as well as from eternall; for all these are the curses of the Law; see, *Deut.*17. He who couereth them, blotteth them out, throweth them into the bottome of the sea, sealeth them vp, remoueth them as farre as the East from the West; he doth not pardon them by halues. The Papists doe yeelde this full pardon in Baptisme; but in sinnes which we fall into after Baptisme, I meane mortall sinnes, they say, that wee receiue forgiueneſſe onely of the eternall,

Isay 43. Acts 3. Mica. 9. Dan 9. Psal.103.

not of the temporall punishment, which remaineth to be suffered by vs, to the satisfaction of Gods iustice: This is a wicked Doctrine, derogating from Christ, that the reuenew of purgatory might not be diminished: and not to speake that all this Doctrine of sacramentall pennance leaneth on false grounds, as namely on this for one, that sinnes onely before Baptisme are forgiuen when we are Baptised; that there are some veniall sinnes, not deseruing eternall punishment; it is to be detested, because it maketh Christ not solely, and perfectly to saue vs from sinne; it maketh Christ not the purger of vs by himselfe from sinne, which is affirmed, *Heb.* 1.3. while it doth make vs to satisfie for our selues, in regard of the guilt in part, and temporary punishment. Here are arguments in the Text against it.

1. That remission which is giuen vpon a price, more then sufficient to answere all the punishment of sinne, that is not a halfe remission.

2. That sinne which is remitted or pardoned, that is not to be satisfied for: to pardon, is without satisfaction, or any reuenge taken, to forgiue that which is committed against me.

Should the King, when he might execute a Traitour, not take his life, but keepe him in prison, he should not forgiue the fault, but change a greater punishment into a lesse.

3. Againe; that which is giuen from the riches of grace, is no scant halfe pardon.

But

But the remission which God giueth, is from his rich grace.

True it is that God doth after he hath forgiuen a sinne, take temporary correction still, as in *Dauid*; but to offer himselfe as a father for our good, is one thing; to reuenge himselfe as a iudge, for the satisfying of his iustice is another; the sting of reuenging iustice is pulled forth, from what time we haue forgiueneſſe, this done; the euill is no curse of the Law, and *Ergo*, it may stand with full and free forgiueneſſe. Should some *Turke* haue sentence passe on him to die for some murther which amongst Christians hee is found to haue committed; should Christians betweene the sentence and time of execution, labour with him, and conuert him to the faith of Christ, should he now, when the houre of execution were at hand, being duely prepared to it take Baptisme, I hope he should be fully forgiuen, and yet he should haue no releaſe from this death, which by his murther he had deserued. In a word, there is no ground for this opinion, but it is onely defended that the flame of purgatory might not be extinguished. Aske the question, why doth this man, hauing after Baptisme fallen to some mortall sinne, and then repenting, why doth he on his faith and repentance, receiue onely forgiueneſſe of the eternall punishment? Is it that Christ his death is not as sufficient as before? are there not sufficient meanes? will not the same qualification in faith and repentance serue, that did before? They say, the first is all-sufficient in it selfe; They say, the Sacrament of their pennance is perfect;

Panitentia est sanatio in regeneratis in nouam vitam.

Which some see and, *Ergo*, yeeld that Baptisme doth not take away all punishment in this life, but in the life to come it shall: It taketh all away which were to be suffered in purgatory, and all penalties the Church may inioyne.

fect; they say, if a man haue such confession, satisfaction, contrition, as doe not put any impediment to the Sacrament, then it sufficeth: Then say I, euery man who receiueth pardon of the eternall punishment, by the Sacrament, must receiue pardon of the temporall also; for the Sacrament sufficeth to giue both, if he come with such contrition and qualification as doth not put impediment, he receiueth the whole benefit; if he come not with such, he receiueth no grace by meanes of it, no remission of the eternall.

3. Now followeth the third thing; to which I answere: We doe beleeue remission of sinnes, because though we haue it, in regard of Gods sentence, and feele some effects of it, as peace, ioy, &c. yet we see it not fully executed, nor shall not, till the time of refreshing.

Vse 1. Now then, how should this comfort our hearts, that God hath dealt thus richly with vs? Feare not thou repenting beleeuing soule, feare not sinnes past, present, to come, thy God hath put all from his sight, and so that he keepeth no backe reckonings for thee; all the blame, all that is a proper plague or punishment for sinnes remoued from thee; What should come to vs vnder condemnation, more pleasant then this word of pardon? What can we beleeuers receiue more gladly, then this generall acquittance of all our sinnes?

Vse 2. This must make vs feare the Lord; There is mercy with God, that he may be feared, mercy reaching to forgiueneſſe the word signifieth. For a Traitour once pardoned in treason, to be found a second

second time in conspiracie, how vnthankefull, how intollerable? So with vs, &c.

Seeing we get this remission in Christ his bloud, let vs lay it vp and keepe it carefully. We keepe all things which testifie our discharge from debts; Let vs lay vp this by faith in our hearts, euen this pardon in Christ his bloud, which our God giueth vs: It is a blessed thing to exercise faith in the promise and seales which we haue receiued. Many measuring themselues in Gods fauour by feelings, when these faile, call all in question; Many seeking comfort no further then the smart of terrours driue them, and then giuing ouer, at length are distressed with their old feares and doubtings; for wounds ouer-hastily skinned, will breake forth a fresh; But not a few, neuer exercising their senses in apprehending this benefit, and so in carefull laying it vp, they cause God to hide that comfortable experience of it, to the end they may seeke it vp and keepe it, receiuing it more carefully; as if one looke loosely to Plate, we will lay a peece a side for a while, and make one thinke his negligence hath lost it, that thus wee may teach him to keepe it more carefully when it is returned. *Vse* 3.

Let vs maintaine our spirituall liberty, in which Christ hath set vs, hating these lying vanities, which would make the grace of God not to forgiue, but to change a greater punishment into a lesser. In outward matters, wee will stand for the vtmost of our liberty, not suffering a word of our Charters to be restrained, and shall we beare it, that when God giueth vs in Christ a pardon of all our sinnes, men *Vse* 4.

men should limit it, to sinnes before Baptisme, of sinnes in regard of their eternall punishment? In humane matters, we hold that clauses which are in fauour to vs, are to be censured in the amplest manner which they may beare with probability.

Doct. Obserue lastly, in this seauenth *verse*, from whence it is that God giueth vs pardon of sinne, euen from his rich grace: This made the Saints in the old Testament flye to Gods manifold & tender mercies, and feele in them remission of sinne. See, *Exo.*34. *Iehouah, gracious, mercifull, rich in kindenesse, forgiuing sinne and iniquities*: As if the riches of his grace were in this act aboue all others manifest. *Isa.*43. *For my owne sake doe I put away thy sinne; not for your sake, but for my owne name sake, will I purge you, and wash you from your sins, O you house of Israel*, *Ezech.*36. We see that giuing benefits, though it commeth from kindenesse, yet it doth not any thing so much testifie the clemency and kindenesse of our natures, as the bearing and passing iniuries which doe highly prouoke vs; this then is the fruit of Gods most rich grace: Indeede nothing but grace can forgiue, forgiuenesse being a free pardoning of some offence, without taking any reuenge or satisfaction. I cannot forgiue that fault, for which I take my reuenge, or something which doth counternaile the iniury offered; Iustice may

Obiect. cease reuenge, but cannot forgiue. But how can God out of his rich grace forgiue our sinnes, when he doth not forgiue them, but vpon the blood of his Sonne shed for vs, as a ransome or redemption? That which wee get vpon a ransome tendred, that

that is from iustice due to vs, not from free grace giuen vs.

Many limit this sentence thus; That we receiue on a ransome which our selues tender, that is due, not on a ransome which is giuen vs out of grace; but this seemeth not to answere the difficultie: for what I purchase with money neuer so mercifully bestowed on me, is mine in iustice, though the mony were not mine till mercy did furnish me with it: A price of redemption, *Ergo*, must be considered two waies. 1. As a thing demanded of iustice, that she may inliew doe something vpon it; thus Christs bloud was no ransome; For iustice did not call him to this mediatour-like, and priestly office, nor bid him lay downe his life. 2. It must be considered as a thing prouided and inioyned by mercy, that by it, as by a meane, mercy may doe something iustly, which otherwise she might not; and such a ransome is Christ his bloud, and *Ergo*, doth excellently accord with free grace, and the worke of grace in euery thing. *Obi.* But when Christ his obedience is such as ceaseth iustice, how can God out of grace release to this obedience that punishment of sinne, from which now iustice in regard of it hath ceased? *Answ.* Because the obedience of the Sonne is due to the Father, and may be required from the Sonne of duety, to be rewarded at his pleasure: If my Sonne doe that at my command, vpon which I can demand ten shillings, I who haue the right of my Sonne and his worke, may take the whole, and yet giue him of grace what I please.

Resp.

It is Gods mony, but not giuen to buy with from iustice.

It

Vse 1. It doth confute the former dreame; that which the riches of grace doth, is full and perfect, no imperfect forgiuing. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of iustice tempered with mercy. *Obi.* But (say they) punishment abideth to those whom God forgiueth out of his mercy; as *Dauid*, and those for whom *Moses* prayed that God would forgiue them, according to his rich mercy. *Answ.* It doth so; but it so abideth, that all guilt of sinne to God ward is taken out of it; as it is in the hanging due to a murtherer, who heard before time of execution, is conuerted and Baptized; in which case, if the abiding of the punishment doe not let but forgiuenesse may be full and free, why should the remaining of punishment argue in the other a partiall remission onely?

Vse 2. Secondly, this doth let vs see what thankfulnes we owe to God. Should one forgiue vs some great debt, or should one passe by some prouocations at our hands, full of indignity, as *Dauid* did at *Shemeis* sometimes, how would we tell of their loue, and set it forth? But what indignities haue we offered our God? what debt stand wee in to him? the greatest debt of a thousand talents: O then we should loue much, be much thankfull; The want of this maketh God sometime hide the sense of forgiuenesse from vs; euen as when plenty maketh his blessings no dainties, he doth take them from vs, that wee may seeke after them, and learne to enioy them with greater thankefulnesse.

Thirdly,

Thirdly, let vs like children imitate him, forgiuing each the other, as he for Christ his sake hath forgiuen vs. But of this hereafter.

Now he commeth to the second benefit; which seemeth heere annexed, not so much to begin a second branch of his enumeration, as to make vs conceiue aright of the order in which wee come to receiue remission from grace, *viz.* to preuent vs that wee may not thinke that in the first place forgiuenes is bestowed, because that was first named, but that we receiue pardon from grace, when now that rich grace of God abounded toward vs in giuing vs wisedome and vnderstanding; Thus I conceiue the coherence. Now the points which are to be marked in this matter are these: Firſt, the abundant *Grace of God*, the principall cause of it. Secondly the Persons, to (*vs*) who haue found in him remission of sinne. Thirdly, the benefits in which this rich grace had formerly abounded, in *Wisedome and vnderstanding*; and these are in the 8. *verse*. Fourthly, the manner of working these benefits, *viz.* the reuelation of the mystery of his will, which is amplified partly from the efficient cause thereof, *Gods free pleasure*, and this is *ver.9.* partly from *the ends*, *vers.*10.

To returne vnto the eight verse. Before we can consider the doctrines, it is fit to open the true meaning of it: Our bookes read, *by which grace he abounded towards vs, in wisedome*; As if this were the sense; by which Grace hee did abundantly giue vs all wisedome, but this is not the meaning: For *aboundance* is not to be adioyned to the grace bestowed, VERSE. 8.

The Scripture placeth Wisedome, not in knowing onely, but in doing, *Let him who is wise, shew it in conuersation: him that heareth my words and doth them, I liken him to a wise builder.*

stowed, but to Gods Grace bestowing: the aboundant measure of the gifts is sufficiently shewed by the note of quantity, *all wisedome*; and the phrase doth not signifie *by* which, but *in*, or *with* which; for heere is no particle to intimate any such thing. The second case noting the matter, subiect, wherein God is heere said to haue abounded, the truth is, as when we say such an one is aboundant to me in his loue, our meaning is, the loue of such a one was aboundant toward mee; so when he saith, God hath abounded towards vs in Grace, or with Grace, his meaning is the Grace of God had beene abundant toward vs; towards vs who haue in him remission of sinnes.

In wisedome and vnderstanding.] These must further be opened: *Wisedome* is put sometime generally; thus S. *Iames*, *chap.* 3. vseth it for a gift of the minde, giuen vs from aboue; which teacheth vs to know, and inclineth vs to do that which is good, and seruing to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisedome, the doctrine of Christ crucified; sometime the Grace by which we know and belieue on Christ to saluation, euen as faith is put sometime for the Doctrine of faith; sometime for the grace and exercise of it, as now it actually belieueth, 1 *Cor.* 2. The Doctrine of Christ crucified, it is called the wisedome of God; predestinated to our glory, so in the first it is called the wisedome of God; now if the doctrin of knowing & belieuing on Christ be wisdome, needs must the Grace by which we know and rest on him be wisdome, making wise

to

to saluation: this I take to be principally intended, if not solely. Vnderstanding is light supernatural of the minde, whereby it conceiueth the meaning of God, in his word and workes, and pierceth into the nature of the things of God, of things spirituall. As wisedome is opposed to foolishnes, so vnderstanding to dulnes, and to the superficiall ouerture or childish shallownes of knowledge: Be not children in vnderstanding, but in maliciousnesse. The old, which boasted themselues of knowlege in the Law, because they did abide in the Letter, and not go to the inward meaning of it, the Apostle saith they did not vnderstand the things they did speake of. Israell knew what God had done, yet not perceiuing the end to which his great workes tended, so as to follow and to cleaue to it, they are said not to haue an vnderstanding heart. Knowledge is a gift of the minde, which perceiueth the truth and falshood which is in things; it is opposed to ignorance: These two former words answere to *Chockmah* and *Binah*, or *Tebunah*, which in the Hebrew are of like importance; for that note of quantity *(all)* wisdom, it doth signifie a rich mesure in these things, not absolute perfection: *Who enriched you with all speech, all knowledge*, 1 *Cor.* 1. The summe briefly.

Wee haue found redemption in Christ, through his rich grace, which he had aboundantly shewed vs, in as much as he hath giuen vs wisedome, whereby wee know and rest on Christs saluation; and vnderstanding, which maketh vs see into the things of God, yea both of them in plentifull measure.

In.

Doct. 1.

In which words marke 3. things. 1. That God giueth pardon of sins to none, to whom he hath not first giuen wisedome and vnderstanding; Hee doth quit none from sinne in Christ, whom he hath not taught to know & beliue on his Christ, 1 *Cor.* 1. 31 God doth make Christ an author of righteousnes to none, to whom he is not first wisedome, that is who do not first receiue the gift of wisdome from Christ. *Acts* 26. *Paul* is sent to bring men from darkenesse to light, that so being brought to be light, that is, to haue wisedome and vnderstanding they may receiue remission of sinnes, and inheritance with Saints. Wee must learne from the Father, that is, wee must be made to vnderstand before wee can come to Christ; *My seruant by his knowledge shall bring many to remission of sinne, shall iustifie many.* Looke as it was in the Type of Christ none were healed by that brazen serpent, who did not first behold it; so heere, if we be not taught of God to see that Christ crucified, made a curse on the Crosse for vs, we cannot be healed of sinne wherewith that old Serpent hath stung vs. Which is to be marked of them who presume forgiuenesse of sinne in Christ, and yet haue no wisedome, no vnderstanding in the things of God: Whereas Christ will be auenged on all, who know not God; Whereas God saith, *he hath no delight in a people of no vnderstanding*; nay, that he is angry with them to destroy them. There is no signe so fearefull as to liue, especially where meanes of the word are, without this vnderstanding; for it is a token that the God of the world hath powe-

ouer

ouer such, to keepe them blindfolded, to their endlesse perdition; euen as in the body, the eye which is still blinde after the most soueraigne eye-salue applied, it is a shrewd presumption it is irrecouerably blinde, and altogether helpelesse.

Doct. 2.

The second thing to be obserued is, that true wisedome and vnderstanding are gifts of Gods Grace in Christ Iesus. We receiue such wisedome from the first man as did now remain with him after sin, but this was no true wisdome, but rather an earthly, sensual, & diuellish wisdome; that wisdome therefore which is heauenly, making wise to saluation, must be from the second *Adam*, who is the Lord from heauen: Euen as reasonable vnderstanding is beyond the compasse of that knowledge which the beasts haue by kinde, so is this vnderstanding farre beyond the reach of all that wisedome left in corrupted Nature. To cleere this point, obserue these two things. First, that it is freely bestowed on vs. Secondly, that it is a benefit, then which we receiue none of greater vse. Were it neuer so good a thing, yet if I did purchase it meritoriously, it were no grace to me; were it neuer so freely giuen me, were it of no vse no waies to me, it could not be a fauor; much lesse a thing giuen me in riches of Grace; for that which is a gift of rich Grace, must come freely from the donour, and be greatly to the good of the donatory or receiuer: Now how freely we haue this wisedome, wee all know; it is bestowed on vs when all we are at enmitie against it, yea counteth it foolishnesse: How behoofull it is for vs, we may easily know, when the

sight of the body is so precious a sense, when the reason which we haue as ciuill men, is so beneficiall, that a man were no man did he want it; for this doth lift him aboue the order of those inferiour creatures, how can it be but this wisedome and light must needs be precious, by which wee see God, Christ, those things within the vayle, kept in the heauens for vs, by which we are aboue our selues, and all this world, to haue communion with God, Christ, Angels, spirits perfected, which maketh vs farre higher aboue the state of natural man, then naturall man is aboue the beast? Now then it being freely giuen, and a thing of all others most behoofefull, it must needs be a gift of the rich grace of God.

Vse 1. What thankefulnesse then doe we owe to God, who hath visited vs with so precious a blessing? Should wee be through phrenzie out of our right mindes a moneth or two, Oh how gratiously would wee thinke God dealt with vs, to restore vs againe to our right senses, as we vse to speake? But for him, when now we had through sinne cast our selues into all folly, and spirituall lunacy, for him then to visit vs, & by his almighty power to bring vs to the vnderstanding of the wise, it is such a blessing, for which hee cannot be sufficiently praised: Let vs praise him for his goodnes, and praise him for his faithfulnesse; for hee did promise that the harts of the foolish should be made wise, that those who did erre in heart should vnderstand, and loe he hath performed it to vs.

Vse 2. We must take knowledge what we are by nature, men

men empty of true vnderstanding. Did wisedome come from nature, and grow out of the earth, it were not a gift of Grace in Christ Iesus; No, the Princes of this worlds wisedome, such who haue seemed to ransacke all the creatures, from the highest starre to the lowest minerall within the boweis of the earth, euen these are as deuoyd of true wisedome, as the Asse-colts of the wildernesse. Men are out of their right mindes till they come by faith and repentance to God in Christ Iesus: What can the foolishnesse of folly worke, which is in men while they are conuerted? Folly maketh a man know nothing of these ciuill things; a foole cannot tell how many twise two are; and what doth a naturall man know of his estate by nature, of Gods Grace in Christ? Hee knoweth not, nay hee cannot know the things of God; for hee counteth them foolishnesse. Secondly, a foole is vnteachable, not more vnlearned, then vnteachable, *Prou.* 25.9. Perswade him, smile on him, chafe at him, nothing will enter: so naturall men; let God from heauen, and Christ by his embassadors beseech them to be reconciled to God; let God threaten them with the eternall curse of his heauy wrath, nothing will sincke into them. Thirdly, a foole iudgeth not aright of that ciuill end to which his life should serue. Wise ciuill men know that they liue for the good of their Country, and their own priuate; but a foole wanteth this wisedome. And what doe all naturall men? They see not what is the last end, at which all their life should aime, as at a marke, *viz.* that through faith and obedience they may come

to liue blessed euerlastingly with God. As a foole iudgeth not of the end to which hee liueth, so hee maketh no prouision of meanes which tend to the good of other, or himselfe; and yet seeketh after a common-wealth of bables, such as are his dagger, choller, cap, &c. for these are as good to him as the Tower of London; So it is with naturall men, they gather a heape of transitory things, but lay vp no treasure in heauen, which might stand them in stead for afterward. Againe, though fooles are thus poore and miserable, yet they thinke themselues to haue all the wit, and haue no sense of all their misery; for the eye of reason is out, with which it should be discerned: Thus it is with naturall men, they thinke they know what they haue to do, they feele no want of Grace, they see not their misery which is come on them through sinne. To reckon vp particulars in this kinde, would be too tedious: Wherefore let vs labour to see our selues fooles, that we may be made wise. It is a signe-some beam of heauenly wisedome hath shined into the soule, which now findeth it selfe empty of true sauing Wisedome.

Doct.3. The third and last thing is, that God doth giue vnderstanding & wisdome plentifully to vs whose sinnes he forgiueth; This phrase is often vsed, *all knowledge*, *Rom.*15.14. 1 *Cor.*1.3. *Col.*1. So *Iames* counteth it *all ioy*; and it seemeth to note a kind of fulnesse and rich measure in the things to which it is adioyned, see *Colos.*1.9. and 1 *Cor.*1. and so God doth giue vs plentifully these things, Wisedome, Life, Regeneration; he sheddeth and giueth them abun-

abundantly, *Iam.*1. *Tit.*3. This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge; that he would poure out his spirit, not giue it by drops, but plentifully: Euen as gracious Kings and Princes on earth, will not onely giue things which are good, but will bestow them in such measure as may set out their prince-like bounty; so it is with our God.

Now for the further vnderstanding of this point, we who beleeue, may be said to haue all wisedome; 1. In regard of the excellency. 2. In regard of the quantity. For the first, when a man hath one thing so good, that it serueth him instead of all, as if a man hath Gold, Siluer inough, we say hee hath euery thing, because he hath that which serueth him for euery purpose: So though this wisedome is not for kinde, all wisedome, yet being so excellent that it serueth vs to all purposes, it may be called *(all)* wisdome. But here is a further thing to be conceiued, euen in regard of the quantity of it: Now it cannot be said (*all*) in regard that it is absolutely full and perfect for degree; *for we know in part onely*, it must be said so then comparatiuely onely: Now it may be said (*all*) wisedome, thus in a double respect; First, in comparison of that measure which was giuen the beleeuing Iew; and thus euery faithfull Christian may be said to haue all wisedome giuen him: It is a great speech that the least in the kingdome of God shall be greater then *Iohn Baptist*: for looke as wee who now are vp after the dawning of the day, and rising of the Sun, haue far more light, then such who are in the night; thus it was with

the Iew, he had the Starre of Prophesie, as in a darke night; we haue the Sunne of righteousnesse now risen ouer vs, and *Ergo*, our light is farre greater then theirs. Secondly, Christians may be said to haue receiued (*all*) knowledge, in regard of those who are more imperfect; as there are some Christians more carnall, weake, then others, so more ignorant also. For as this earthly vnderstanding is not in that degree in a childe or yong man, as it is in an aged: So when there are babes, young men, old men in Christ, there is a measure in wisedome answerable to these ages, as it were in Christ; but Saint *Paul* here seemeth to set this downe, so as it may admit a common application, rather then otherwise.

2.

Vse 1. Seeing then that God doth giue wisedome plentifully to all, to whom he giueth pardon of sinne; how fearefull is their estate, who euen seeme to flie from knowledge? Some thinke it a dangerous thing to know much; they will liue without sauing light, rather then disquiet their sleepe; some hope if they be but baptized, and can their praiers, Creede, and that men must loue God aboue all, their neighbours as themselues, they thinke they know inough, and who can teach them more? Nay, euen in these dayes of light, some will speake as if they would bring people to the old implicite faith: Some are so without vnderstanding, that if you aske them any common question, they are ready to put it off, *they are not booke learned*: aske them a reason of that they doe, they haue nothing but a childish imitation, *they see others doe so*; they put

put off vnderstanding more fully, as if it were a thing appropriated to our coate. Suspect your selues. While the darkenesse of night abideth, who will thinke the Sunne is risen? and how can the Sunne of righteousnesse be risen in thy heart, who still dost remaine in so great darkenesse? Some cry out against much knowledge, they say, men liued better when lesse was knowne; as if they would set that on foote againe, that *ignorance is the mother of deuotion*; or were of the minde, that men might haue too much of their heauenly fathers blessing. Finally, such as vpbraid Christians, counting it pride in them to take vpon them knowledge in the Scriptures, or iudgement in the particularities of diuinitie.

Let vs seeke to God for wisedome, seeing hee will giue plentifully, euen that annointing which shall teach vs all necessary things: As God hath not set any certaine degree of sanctification, which shall serue vs for saluation; so he hath not stinted vs to any certaine degree of knowledge, but would haue vs seeke to be filled with all knowledge and wisedome, as he would haue vs striue to perfection of holines: Wherefore though we see but things, as the blinde man did when now he was restored, yet we neede not be dismaied while wee striue to make proceeding. We take great paines to get the knowledge of earthly things, and we esteeme it as a great benefit to haue insight into earthly matters, which belong to our estates; but what is it to haue this vnderstanding in the things which concerne our heauenly condition? the rather let vs seeke, because *Vse 2.*

God will heare vs graciously. Hee who answered *Salomon*, seeking politicke wisedome, and granted him aboue all he did thinke and aske; what would he doe to vs, were our hearts set to beg heauenly vnderstanding?

Vse 3. This must comfort vs, who haue receiued our part in this heauenly wisedome. Commonly the most Christians are counted good men god wot, but simple soules, of no parts: the wisedome of God is folly with the world; it is like the waters of *Shiloh*, which because it giueth not the loud report, like these humane wisdoms, itis not in request with men of carnall iudgement. Let this weakenesse be farre from vs. This wisedome maketh the face to shine, is able to satisfie the soule, *I care to know nothing, but Christ, and him crucified*; yea, to saue the soule eternally, bringing it to endlesse glory. Such who haue the wisedome to get honours and treasure here on earth, they laugh at all learning besides, in comparison of this, counting that skill folly, which a man may haue and yet goe bare-foote. But how truely may we deeme all that wisedome folly, which a man may haue, and yet loose his owne soule?

VERSE 9. Hauing dispatched the three circumstances, which were included in the former *verse*, we come now vnto the fourth in this *Verse*; namely, the manner of working this wisedome in vs, in these words; *Hauing opened vnto vs the mystery of his will.*] Which is amplified. 1. By the cause, *Gods good pleasure*, the freedome whereof is argued in the words following; *which he purposed in himselfe*, not considering

sidering any thing in vs which might moue him vnto it. Here is nothing needeth explication, vnlesse those words; *the mystery of his will.* Which phrase doth note out the hidden wisedome, which the pleasure of his will ordained to our glory, and is for matter all one with *the word of truth, the Gospell of saluation, verse* 13. The summe is.

Which so rich benefits of wisedome and vnderstanding he did worke in vs, when now he had opened vnto vs that secret wisedome which his will had ordained, to our glory; that Gospell of saluation, which he did out of his gracious pleasure, which within himselfe, not looking at any thing in vs, he purposed toward vs.

Obserue first; God worketh sauing wisedome in none, to whom he openeth not the doctrine of wisedome, the Gospell of saluation: As God did promise that the hearts of the foolish should vnderstand; so likewise he did promise, that all of vs should be taught of him: And looke as the precepts of Grammer, and doctrine of Logicke, must be made knowne and opened vnto vs, before we can get the Art or wisedome of Grammer and Logicke; so it is, we must haue vnfolded the doctrine of Gods sauing wisedome, before wee can haue wrought in vs the diuine qualitie of this wisdome, which commeth from aboue. For further vnderstanding, it is fit to consider what things this opening of the Gospell comprehendeth in it, or how God doth open this sauing wisdome to vs. 1. Outwardly, by propounding the doctrine of it vnto our eares, which he doth by his Ministers: for this cause

Doct.

cause Ministers are called such as teach others in wisdome, *Col.* 2. the end. *Such as feede with wisdome and vnderstanding*, *Ier.* *Such as make wise*, as it is, *Dan.* 12. 3. For though it be read, *wise*, the word hath an actiue signification, and importeth to make wise, or bring to wisedome, as the next word doth not signifie iust men, but such as turne others to righteousnesse. Euen as in great Schooles, there are inferiour Vshers, as well as the principall Master; so it is here: It pleaseth God by mans outward ministery, to open the eyes of the minde, and bring from darkenesse to light; but mans teaching, which goeth but to the eare, cannot doe this matter. Wee must therefore consider God speaking within the minde, by holding out some such light, and causing such an inward illumination, as doth speake things no lesse to the minde, then a word audible doth report them to the eare. This is it which we are said to heare and learne from the father: should not the father speake and teach, wee could not heare; neither is it an outward voice, for all that heare this voyce come to Christ, which is not verified in the other: And this is that light, which diffusing it selfe through the word wee heare, doth make the things of God visible to the soule: Euen as not the ayre alone, but the ayre now inlightned, is the meane by which things are made discerneable to the bodily eye.

In the third place, we must consider that God doth together with this illumination, which speaketh and propoundeth things within the minde; he doth I say, together with it, open the eye of the vnder-

vnderstanding, the eare of the deafe heart, to see and attend vnto it: This is called sometime renewing the vnderstanding, giuing light, opening the heart to attend, remouing the vaile: For if I will shew to a blinde man any thing, it is not enough to propound the obiect, and to procure an externall light by which it may be discerned, but I must restore the sight of the blinde eye before I can show it the thing proposed: So it is with vs, who are spiritually blinde, before we can haue opened to vs the things of God.

The vse of this is, first to rebuke such who thinke they can be wise enough to saue their soules, though they haue none to open to them, to instruct them in this hidden wisedome of the Gospell. Blindnesse and bold presumption accompany each other; But deceiue not your selues: Thou who canst not go to a Towne two myles off, which thou neuer wentest to, but thou must inquire and get some guide and direction, canst thou finde the way to heauen hauing no guide, no direction? Thou who canst not learne thy *A B C.* but thou must haue a Schoolemaster, why wilt thou imagine thy selfe able without helpe of teaching, to learne this high point of wisedome, which teacheth to liue happy with God, world without end? *Vse* 1.

Let vs attend vpon the Preaching of the Word, and the teaching of this wisedome, as euer we would haue it begunne or increased in vs; *Blessed are they who waite at her gates, at the postes of her doore*: A speech borrowed from Clyents or Patients, who waite to haue accesse to their learned Counsell, and *Vse* 2.

to the Physitians, whose aduise they seeke for: Yea, let vs seeke for that inward teaching of God, in whose light onely we come to see light.

Doct. Obserue secondly; That the doctrine of our saluation through Christ is a hidden secrecie: The Apostle calleth the doctrine of Christ crucified, a hidden wisedome; which the chiefe for wisedome in this world knew not, 1 *Tim.* 3. Without doubt saith the Apostle, *great is the mistery of godlinesse*: naming after points of doctrine concerning Christ Iesus: And needes it must be so, for the great volume of the whole creature, hath not one letter or syllable in it of this wisedome: They reueale a wisedome, for in wisedome God made the heauens, and founded the Earth in vnderstanding; but those who knew this wisedome best, learned nothing of this sauing wisedome in Christ, 1 *Cor.* 1. Againe, there is no sparke of light in man by nature, able to conceiue this secret: The wisedome of the Law, the light of nature reacheth not, for the light of reason discerneth that God is to be loued and honoured; that I am to doe, as I would be done to, and not after that measure I would not receiue; But of sauing man kinde lost, by faith on Christ, and repentance, there is no light left which can trace any step of this doctrine. Thirdly; the knowledge it selfe is of that height, that from what time we haue the spirit which doth teach it; wee cannot in this mortality know it any thing as we should, wee see but in a glasse, know but in part, like Children, which know not fully the things they know: Now that which is hid in so great measure from vs, who

1 Cor. 1.

Pro. 3.

are

are now light in the Lord; how great a secret is that in it selfe?

But to open this a little further. The Gospell of saluation may be called a *Mistery* in three regards, 1. absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know: If a thing within my minde be such, that no creature can know it, further then I make it knowne; none doth know the things in Man, but the spirit of Man, how great a deepe and secret is that which is within God himselfe? Thus it ceased when God did first reueale it, but yet a *Mistery* still in regard of the spare reuelation, and small number of those to whom it was manifested. For a thing is not onely hid while I keepe it in my selfe, but while I show it onely to some few persons more neere me, it is a secret matter still. If the King acquaint some two or three of his most neere fauorites with a secret, it remaineth hid still, and a secret, in comparison of things commonly knowne: Thus was the Gospell a *Mistery*, when it was made known to the people of the Iewes onely; but continued no longer a *Mistery* in this sense, when now it was notoriously published to all nations. Thirdly, the wisedome of the Gospell, is still a *Mistery*, when it is now diuulged, in regard of those whose eyes are not opened to see it, and their eares boared to attend to it: as newes so common euery where, that they are no newes, are still secret to such, who being deafe, haue neuer heard of them; thus it is at this day, a hidden riddle to many Christians by outward profession. 1. 2. 3.

Now

Vse 1. Now the Vse of it is, to rebuke the presumption of men, who thinke so of their vnderstanding, as if a word were enough for them in these matters; who hope they are not to learne this point now: yea, some proud shallow heads, who can find no things in the Scripture eloquent for phrase, or profound for matter: but this knowledge of Christ is so hidden a deepe, that nothing is to be compared for secrecy with it in the whole world; and when humane Arts are so abstruse, that we cannot conceiue them without some reading & explaning of them; how can we finde out this deepe riddle of God, if we plow not with his Heyfer? How can wee vnderstand the mystery of his Word, if we haue not an Interpreter?

2. This must moue vs to diligence, and humble dependance on God, for the teaching of vs; we must thinke vpon them, commune of them, not in proud bashfulnesse conceale our ignorance one from the other: Aboue all, let vs labour to see our selues fooles and dull of heart, that God may make vs wise. Many are more prone to blame the Preacher as confused, obscure, and I know not what, rather then themselues; like the woman, which taken blinde in the night, did blame the curteines as keeping the light from her, when the fault was in her blindnesse within, not the curtaine without.

Vse 3. Thirdly. We see hence the loue of God, to tell vs a secret, yea, a hidden secret within his owne will, in what can his loue be more testified? *Iohn* 15.15. *I call you friends, for I haue shewed you what I heard from my Father.* When God reuealed the secret of *Nebu-*

Nebuchadnezzar to *Daniel*, and *Pharaoh* his secret to *Ioseph*, was it not a mercy, for which they were thankefull? see *Dan.* 2. and do not we account them to haue found much fauour? But this is aboue all, to make known his hidden wisedome, which sheweth vs what things await vs to euerlasting life and death.

Obserue thirdly, that the reason why God reuealeth or openeth the Gospell to any, is his meere gracious pleasure within himselfe, were it any dispositions foreseene in men, then those should be called and taught, who were of best capacity and towardnesse, who were for ciuill carriage most vnblameable; but not many wise, nor many of great wit, but babes and simple ones are called, yea Publicans and Harlots were made know these things, when Philosophers and Pharisaicall Ciuilians were excluded. To show it in particular, as it is a grace of God to giue his Lawes and Ordinances, *Psalm.* 147. 19, so it is his meere Grace that they are bestowed on any, rather then others: This is showed in giuing them to Israell, who were worse then *Tyre* and *Sydon*, then *Ninineh*, then the Nations. *I doe not send thee to a Nation of a strange tongue; they would heare thee: Had these things beene done in Tyre and Sydon, they would haue repented: Ninineh repented at the preaching of Ionah, Loe, a greater then Ionah is here.* Yea, God is forced euery where to vpbraid them with stiffe-neckednesse, a necke of steele; with hard harts, harts like Adamant; with brazen foreheads; yea, to call them a gaine-saying and rebellious people. Euen as his pleasure carrieth rayne to one

Doct.

Ezec. 3. 3.

one place, and not to another; so hee maketh his Ministers drop the word of Wisedome amongst some, and not amongst other-some. *Matth.* 10. 6. *Goe not to the way of the Samaritans.* So *Act.* 16. 7. *Goe not whether thou intendest, but into Macedonia.* Now if mans outward teaching be afforded out of meere Grace, how much more Gods inward teaching, yea his opening the eye of our mindes? In truth as no reason can be giuen why one mans eyes were opened, one dead man raised, rather then all the rest; so no man can giue a reason, why these who now see and beleeue, should be made to see rather then others.

Vse 1. This serueth to confute those who thinke the word to be giuen or deteined, according to some thing in them to whom it is giuen, or from whom it is deteyned in them or their progenitors; but we haue shewed sufficiently, that it is first sent amongst any freely, and if it be with-held from any, it must be for their owne deserts, or some who haue bin before them, parents to them: not for their owne deserts; for many of the heathen were not so hard-hearted and impenitent as the Iew; and for their parents fault, it could not be with held, vnlesse we would make particular parents to stand for themselues and their children; whereas to be a Type of Christ, a publique person standing for him and his, doth agree to *Adam*, as a thing appropriated to him, *Rom.* 5. Yea, some thinke that the inward teaching which doth so teach that it changeth the minde, that this teaching I say is giuen to such whom God doth see as fit to worke with it, and vse to

to this purpose; as a Captaine setteth a man on a horse whom he doth see will manage him well: But this doth presuppose a connaturall correspondencie in corrupt nature, to the supernaturall grace of God, and a power in nature to vse Grace aright, which hath long since beene condemned as a Pelagian errour, from these grounds, that wee cannot doe any thing which profiteth to saluation out of Christ, that we are not fit to thinke a good thought.

Secondly. Let vs acknowledge Gods free grace, that we haue these things opened and reuealed to vs, wee of meane parts for vnderstanding, in comparison of other, we who haue been often more vile & viciously disposed then others: Let vs acknowledge that he hath opened these things, & hid them from other, euen because it so pleased him. Finally, let vs labor to walke worthy these ordinances, to be fruitfull in them, lest he say to vs as to Capernaum, *Woe be to thee; thou wert lifted to heauen, but I will throw thee downe to hell.* *Vse.*

Now followeth the tenth verse, which is somewhat difficult, and *ergo*, wee must dwell a little on the explanation of it. First, wee will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth: For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, *the mystery of his Will*, or as an effect intended by some thing which is in the former verse reported. The first sense is to be taken vp after this sort; *God hath opened to vs the mystery* VERSE 10.

of his will, out of his gracious pleasure; Where I meane nothing by the mystery of his will, but that he meant in fulnesse of time to gather to head in Christ, with those things already in heauen, all things in earth, euen a vniuersall Church, through the face of the earth: this cannot, as I thinke, be an exposition of those former words; For to say nothing that the Glosse is harder then the Text; words which are adioyned by way of construction, are not commonly so farre remooued from them they conster, as you may see in the 7. and 13. verses of this Chapter, and all abroad. Againe, the Apostle by other equiualent termes in the 13. verse doth open what he meaneth by the mystery of Gods will, *viz.* no other thing then the word of truth, and Gospell of saluation. Thirdly, that mystery made knowne; did worke in them all wisedome and vnderstanding, made them wise in good full measure to saluation, but the knowledge of this, that God would call and gather to his Christ, an Vniuersall Church in earth, is such a point, in which men made wise to saluation, were long ignorant, as *Peter* himselfe. Now then if it be no explanation, then must it depend on the former, as an effect intended, and flowing from something before mentioned. Now the matters in the verse precedent, are but two: First the reuealing of the Gospell to *Paul*, with some others. Secondly, the gracious good will which God did purpose within himselfe, concerning this benefit of opening his hidden sauing wisedome to the sonnes of men: Some ioyne it with the former, God did

open

open to vs Iewes and Gentiles the Gospell, that thus hee might in that full time which he had appointed, gather to all things now in heauen when he wrote, all the things in earth also, euen a Church vniuersall: But neither would I subscribe to this exposition. For first it taketh the persons to whom God is said to haue opened the mystery, to be both Iewes & Gentiles, yea Gentiles principally; whereas *Paul* verse 12. seemeth to appropriate this passage of his Epistle, from the 7. verse, to the 13. verse vnto the Iewes only. Secondly, this taketh that fulnesse of times, to note the fulnesse of that particular season, wherein God had purposed to publish his sauing wisedome to the Gentiles; but the Text hath it not the fulnes of any certain time, as in *Gal.* 4. 3. but the fulnesse of times indefinitely and vniuersally. Thirdly, the publishing of the Gospell to all Nations, did not gather those first spirits before in heauen, but here they are as properly said to be gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the bloud of Christ, as well the things in heauen, as the things in earth, reconciliation doth as properly agree to the heauenly things, as earthlie, so here by proportion; for otherwise he would haue said, that he might gather to all things which were now ioyned to their head in heauen, all the things in earth also. Lastly, all in earth, through all times and places were not gathered by that first publishing the Gospell to Iew and Gentile, but all who then were ordayned to life through the whole world: Now these are not al absolutely, but

respectiuely in comparison of that few and small remnant which out of our Nation, God sometime gleaned.

It remaineth then that these words come in, as showing the intended effect which God did ayme at, in his gracious purpose of opening the hidden sauing wisedome to the sonnes of men, *viz.* that thus he might in the fulnesse of those seasons, which himselfe in wisedome fore-appointed, haue gathered to a head in his Christ, all things; both those who now were, by hauing this reuelation, gathered in heauen, and all the things which are in earth, through all places and times, to the end of the world. This I take to be the truest coherence, both because gathering to a head in Christ, is the effect to which God doth destinate this gracious purpose of opening the Gospell, and also for that this purpose of opening the Gospell, outwardly and inwardly, or at least inwardly, is extended to euery one, through all ages of the world, who is to be vnited, as a member, to Christ the head: so that no more, nor fewer haue beene, are, or shall be gathered, then those whom God did purpose to teach in euery generation. Lastly, the words fit no sense but this, which to shew we must search a little the meaning of them.

1. First, touching the time. Secondly, the thing to be done in time. In the time two things must be opened; first, what is meant by (*dispensation*;) secondly, by *fulnesse of times*. *Dispensation*, is a word taken from Stewards, and such as haue the keeping of things in common, and are to distribute them as they

they seefit,for singular persons and occasions: To dispense then, is to distribute that I haue in common, as is fitting in wisedome,to persons and occasions in particular.

Now the dispensation of times, is put by a Meton. of the adiunct,for fulnes of times wisely dispensed.

The fulnesse of times indefinitely, vniuersally, noting the consummation of all those seasons successiuely, which God had appointed for the gathering of his children.

In the thing to be done, marke the Action, that *God might gather to a head in Christ*; that is the force of the word. Secondly, marke the Obiect of this action, *all things*; that is, all persons, who in Gods counsell belonged, as members making that body whereof Christ is head. Thirdly; Note the point as it were in which all are to be gathered into one, or vnited in Christ, *in him*: Hauing propounded the obiect, he doth explaine them by a distribution taken from the place; all things which now are in heauen with Christ, gloriously conioyned to him; and all who are in earth, that is, who are in all places, and all times,to be gathered to Christ in the earth. The summe of them is thus much. 2.

God I told you did open to vs the Gospell of saluation, which thing he did according to that his gracious pleasure, whereby it pleased him to open it to all his chosen, which he purposed freely within himselfe, that thus by opening his will he might in the consummation of all those seasons, which his wisedome hath dispensed, that he might (I say) *haue gathered as it were to a head, all things in Christ,*

both those members who had in their times this Mistery reuealed to them, and are now gloriously vnited to him in the heauens: and all those who by meanes of this reuelation, shall in all places and through all times, to the end of the world, be gathered vpon earth, as it were to our head in him.

Thus we haue to my conceit the most probable connexion and meaning of these words; wee haue seene the parts also into which they may be diuided: Now it remaineth that we come to the instructions. First, when he saith, that in the fulnesse of times which God hath dispensed, God will doe thus and thus; obserue hence, that God hath set seasons wherein hee will accomplish all his purposed will, *Eccles.* 3. Hee bringeth out euery thing beautifull in the season of it. As he bringeth things naturall, the Spring, Summer, Autumne, Winter, euery thing in season, so in all the workes he will doe about his children, whether it be the punishing of wickednesse for their sake, the deliuering his children from euils, the giuing them benefits, he will bring them all forth in the fit appointed seasons: The *Cananite*, when his iniquity is full and ripe, shall be visited; *Israell*, when 430. yeares expired, shall be deliuered, *Exod.* 12.41. When the 70. yeares are expired, *Dan.* 9. Christ in the fulnesse of time, shall be exhibited: It cannot be, but that God should both appoint times for euery purpose, and execute in them the thing that he hath purposed; To designe times is his prerogatiue; as a Master of a family hath this power, to set all times which he will haue this or that businesse taken in hand, so *Acts* 1.7.

Doct. 1.

Secondly,

Secondly; Such is his wisdome, that he onely knoweth how to appoint the fitteſt ſeaſons for all his workes: as the huſband-man, it is his wiſedome or skill in huſbandry, which maketh him know the fitteſt ſeaſons for Earing, Sowing, Setting, Grafting, and ſuch like buſineſſes. Now looke as mans fidelity doth binde him, if he hath ſaid he will doe this or that, at ſuch a time, to make his word good, and doe it accordingly: So Gods fidelity doth ſo binde him, that he will not but moſt faithfully execute all that good he hath purpoſed to vs, in the ſeaſons which with himſelfe hee hath diſpenſed thereunto.

Vſe 1. The Vſe is, firſt to reproue our weakeneſſe, who thinke God often to delay: No, God is not ſlacke, as men count ſlackneſſe; he doth but waite his fit opportunities, which his wiſedome hath prefixed. If the huſbandman do not reape at Midſommer, he is not ſaid to delay reaping, becauſe it is not time to reape then: So God, who doth neuer ſtay but till the fit time come, may not be ſaid to delay: To our ſenſe it ſeemeth otherwiſe, but wee muſt learne to iudge righteous iudgement. How long it is fit for me to purge, and when I muſt haue reſtoratiues giuen mee, this the Phyſitian muſt preſcribe.

Vſe 2. Secondly; We muſt learne to waite on God: It is not fit we ſhould teach him his time, make him be at our call, dance attendance at our wils: Superiours would take it in great ſnuffe, that their inferiours ſhould offer them this meaſure. Againe, wee would not now in Winter haue Midſommer

weather, for it would not be kindely. Thus in the winter-seasons of any tryall, wee should not wish the sunshine of this or that blessing, before our God doth see it may be seasonably bestowed, remembring that the man who beleeueth, must not make any prepostorous haste.

Doct. 2. Obserue secondly, that hee saith, the gracious purpose of opening the Gospell is, that wee might be gathered. Obserue, That God by opening to vs the Gospell, doth bring vs to his Christ, *Cha.* 4. He giueth a Pastor & Teacher, who may outwardly reueale these things; that hee may gather his Saints, knitting them to their head, and one with another: So he gaue the Priest, Leuite, and Prophet to this end. *How often*, saith Christ, *would I haue gathered thee, as a hen doth her chickens vnder her wing? and you would not.* Looke as the newes of a gracious Prince calleth together subiects who were fled vnder tyranny hither and thither: So the opening to vs of this our King and Sauiour, who must saue vs from sinne; this doth make vs flye home to him, as Pigeons vse to their owne lockers. For the better vnderstanding of this point. First, we must know that by nature we are many waies dispersed and seuered. Secondly, the order in which we come to be gathered.

1. For the first, wee are disioyned from God our father; the prodigall is the type of vs, who was now wandred from his fathers house, and would needes be at his owne hand: By nature all are without God. Secondly, we are scattered from Christ, like Sheepe in the valleyes of death, running after the

the Wolfe, and leauing the Shepheard of our soules. Thirdly, we are diuided one from another; a man being by nature a Wolfe to a man, his feete being swift to shed bloud, further then God restraineth.

Now for the order in which wee are gathered. 2.
First, the opening of the Gospell doth gather vs into one faith. Secondly, by faith as a spirituall sinnew or Nerue, it doth vnite vs with Christ, making vs to become one person with him, as man and wife, in Law, make one person. Thirdly, It doth thus vnite vs with God, as a woman marrying a mans naturall sonne, becommeth vpon it daughter in law to him, with whose sonne shee is one by marriage: Yea, we are so much neerer to God, by how much God and Christ are more neerely vnited, then any naturall sonne can be with his naturall Parent, who cannot haue the selfe same singular being his father hath, but one in kinde like vnto him, and deriued from him. Fourthly; wee by being gathered to Christ, are gathered to the whole body of Christ, to all who exist vnder him, by a kinde of pure subordination, as Angels are spirituall generation from him, as it is in all redeemed by him, *the Angels becomming ministring spirits for our good*, and wee most strictly knit with all both in heauen and earth, already in Christ; not onely that wee are vnder one head with them, but we are quickned with one spirit, and contained together, as the members of a naturall body, are both contained and quickned by one soule. Nay, wee are gathered to all, who in Gods

Gods predestination belong to Christ: As one borne of this or that man, is not onely lincked with those brethren he hath in present, but hath a respect of consanguinitie, to all that may be begotten of him, so it is with vs; from what time Christ hath brought vs, by a supernaturall natiuitie, to be borne of him, we haue a respect of meere coniunction to all, who are in time to be brought to faith by him. Who can vnfold the society which the Gospell reuealed causeth?

Vse 1. The Vse is, first to moue vs, that we would consider of Gods gracious purpose, according to which he reuealeth the doctrine of his Sonne to vs. What doe we it for, but to bring you to Christ? Euen as a friend, which goeth betweene his louer and his loue, so Christ sendeth vs with that his minde, that we might winne you to him. It were happinesse for a poore woman to be contracted to a man vertuous, wealthy, honourable; but what shall be thy happinesse, when thou shalt by an vnfained faith, haue got thy selfe contracted vnto Christ? refuse not wisdome sending forth her maids; refuse not God, sending out his seruants, and inuiting you to come and partake in his Sonne Christ, and all his benefits, to forgiuenesse of sins, and saluation of your soules, least you by despising his grace, most highly prouoke his indignation.

Pro. 9. Mat. 22.

Vse 2. We see the vaine slander of the world; who say, the Gospell marreth all fellowship: Indeede it doth breake sometime good fellowship, falsely so called; but it breedeth and holdeth together all fellowship that

that is good indeede; It bringeth vs to haue fellowship with Christ the mediatour, with God, with Angels, with spirits of iust men departed, with the predestinate ones, whose names are written in heauen, with all in earth, who are beleeuing members in Christ: It breaketh company, by reason of mens corruption, which maketh them, they had rather liue thrals of Sathan, in their ignorance and lusts, and customes of ignorance, then suffer themselues, yeelding obedience, to be gathered to Christ.

Obserue thirdly from hence, that this pleasure of opening the Gospell, was proposed for gathering all things to Christ their head. Obserue, that whosoeuer haue beene, are, or shall be gathered to Christ, they are brought to this by opening the Gospell. God did purpose this grace of opening the Gospell, not for our sake onely, who are from Christ to the end of the world, to be brought to him, but for their sakes who were then in heauen when *Paul* did write these words in hand. There is but one eternall Gospell; neuer was there other name made knowne, in which men might be saued, then the name of *Iesus Christ yester day, to day, & for euer*, the onely way of saluation. *Abraham* saw the day of Christ, & reioyced; yea, from *Abell* downeward, it was by faith on that promised seede, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgiueneſſe of sinne, and life eternall through Christ. When the whole Church is a multitude of such as are called; & Gods call

Doct. 3.

Gal. 1.

call is nothing but the inward and outward, or at leaſt the inward opening of the Goſpell, to ſuch whom he hath predeſtinated to ſaluation: It cannot be but that euery one who is of, or belongeth to the Church, muſt haue this wiſdome of God opened to him.

Vſe 1. It is to be obſerued, not onely againſt thoſe old heretickes, but many deluded ſoules in our times, who are of minde, that if they follow their conſcience, and liue orderly in any kinde of beliefe, it will ſerue their turne: But he that followeth ſuch a blinde conſcience, will finde our Sauiours ſpeech true; *if the blinde leade the blinde, both will come into the ditch*; his conſcience and he will both periſh, if he learne not this way of faith and obedience to the Goſpell of Chriſt.

Vſe 2. Againe, it muſt teach vs to come vnder this ordinance of God, reuealing his truth; for this is that great dragge, which taketh all ſuch good fiſh, ſuch perſons as belong to the kingdome of heauen.

Doct. 4. *In Chriſt, euen in him.*] Obſerue, who it is in whom we are gathered together, as fellow members each with other. Wee are fitly ſaid to be gathered in Chriſt together, both becauſe he hath aboliſhed the enmitie twixt God and vs, and ſo remoued that which did diſperſe vs. 2. Hee doth call vs, and effectually draw vs home in his time; euen as Shepheards doe their flockes, which are now ſcattered: *When I am lifted vp, I will draw all*; *How often would I haue gathered you?* 3. *In him*; as in the ſame point we are all of vs one: Euen as all the families of the earth,

earth, in regard of *Adam* their first parent, the common roote and stocke of all mankinde, they are all but one; Or as the Subiects of England, Scotland, Ireland, are in our King vnited, and all made one body politicke, so it is with the members of Christ in heauen and earth; now being gathered vnder Christ their head, they must needes be gathered one to another, as fellow members in one and the selfe same body, *Rom.* 12. There being not onely a bond from Christ to vs, euen the bond of his spirit, and from vs to Christ, euen our faith, but a bond of loue, the bond of perfection, which doth hold vs one with another.

Let vs then to preserue our vnion, walke with Christ, and keepe by him: Euen as it is in drawing a circle with compasse and lines, from the circumference to the Center, so it is with vs; the more they come neere the Center, the more they vnite, till they come to the same point; the further they goe from the Center in which they are vnited, the more they runne out one from the other: so when we keepe to Christ, the neerer we come to him, the more we vnite; but when we runne forth into our owne lusts and priuate faction, then we are one disioyned from the other. *Vse 1.*

Againe, we must, seeing in Christ our head wee are ioyned, as members of one and the same body; therefore we must be so affected each to other, as we see members are: They enuie not one another, the Foote enuieth not the Eye, they communicate each with other; the Mouth taketh meate, the Stomacke digesteth, the Liuer maketh bloud, the Eye seeth *Vse 2.*

seeth, the hand handleth, all for the good of the whole, they will not reuenge themselues: if going hastily one foote strike the other leg or foote, it will not strike againe; they so beare the burthen one of another, that their affection each to other is not diminished; as if the head ake, the body will not carry it, and knocke it here or there, but beareth the infirmitie, doing it the ease it may; yea, being well affected to it, no lesse then before; Now that God, who is loue it selfe, teacheth vs these things.

Doct. 5. From this that he saith, *All the things which are in heauen, or in earth.*] Obserue, That there is no place, in which are any members belonging to Christ, but either in heauen or in earth. Thus, *Colos.* 1. the Apostle did not know any belonging to reconciliation, wrought by the bloud of Christ, but they were either in heauen or earth: The Scripture doth not know but two kindes of men; some beleeuing, passed from death to life, some vnbeleeuing, ouer whom wrath abideth; though some haue greater faith and sanctification, it mattereth not, degree changeth not the kinde; a childe is a man, no lesse then a man for the kinde of him: It acknowledgeth not but two states; some as Pilgrimes here, Wrastlers, Souldiers, runners of the race; some as at home, hauing receiued the crowne, the garland of victory: So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, *Eccles.* the other of rest, after this life ended; *Blessed are they that dye in the Lord, they rest from their labour*: In like manner two Places, belong-

belonging to all faithfull Souldiers; The one is earth, in which they are for time of their warfare: The other is heauen, where they rest, receiuing the crowne, which belongeth to them: Euen as those material stones were either hewing and polishing in the mountaine, or transported and laid in the Temple; so it is with vs; either we are squaring and fitting here, or elsewe are by glorious coniunction, laid on Christ the corner Stone in the heauens. But some who will grant, that when *Paul* did write these words, which was many yeares after Christs Ascention, that then all were in heauen; but they will not yeelde that soules were there from the beginning, but onely sithence Christ his entring thither. For answere, I say, that the contrary doth seeme cleare to me; for they were taken to glory and saued as we; now such as are taken to glory, are taken to heauen, for the Scripture knoweth no place in which God doth ordinarily display his glory, but in heauen. Againe, they were receiued into euerlasting tabernacles, *Luk.* 16. Now if the godly at the instant departed, were bestowed in any place but heauen, they then did goe to mansions, which they were to leaue within a yeare or two, euen then when Christ was to ascend; they whose Pilgrimage and soiourning ceased with this life, they could not but be in their Countrey at home, after this life. Heauen is the Countrey of Saints; *O our Father which art in heauen: Vbi Pater ibi Patria.* Those who walked as strangers here in earth, because they looked for a heauenly Ierusalem, a Citie whose maker was God,

God, they leauing this earth were translated thither, neither was there any thing to hinder it: Not their sinnes; for they which could not hinder them from sanctification, fitting them for heauen, could not hinder them from heauen: Not want of faith, who now hath that faith which *Abraham* and many of them had: No want of efficacie in Christ, *he was yesterday, to day, and for euer*; his death was effectuall to cause them to finde pardon of sin, and the spirit of sanctification; Not any priuiledge of Christ, for not simply to ascend into heauen in soule, was Christs prerogatiue, but to ascend soule and body, as heire of all things, and the author of saluation to all that obey him. Finally, the translating of *Enoch*, *Moses*, and *Elias*, seeme to figure out no other thing; wherefore though *Dauid* be said not to haue ascended into heauen, *Act.* 2. it is spoken in respect onely that he was not raised in body, and gone into heauen body and soule, as the heire of all things, and person who was to sit at Gods right hand; and though *Heb.* 9. the way into heauen be said not to haue beene opened, and then to be new; the meaning is not, that none went this way, but onely to show that the way was not really entred by the true high Priest after the order of *Melchisedech*, as the repealing of Sacrifices did show that yet remission of sinnes was not obtained, that is really receiued of our surety, vpon performance of that satisfaction vndertaken, not that beleeuers found not pardon of their sinnes, vnder the former testament. Againe, it is one thing for a way not to haue beene traced at all, another not to haue beene

beene fully manifested; the latter was not vnder the old Testament. To conclude, though it be said, they receiued not the promises, say in their reall exhibition, and that they were not perfected without vs, the meaning of which is not, that they were not taken to heauen, no more then to deny that they had not forgiuenesse, or the same spirit we haue; but to teach that they had not before Christ that perfect state in heauen, which now we and they are presently possessed of; For they did expect in heauen their redeemer, on whom they had beleeued for forgiuenesse of sinne and life: Euen as soules now expect the resurrection of the body, the second appearance of Christ to iudgement; in regard of which things they are not perfected. Now hence followed a want of much light and ioy, which on the sight of Christ, God man, entring the heauens, did redound vnto them: as wee in heauen now haue not the fulnesse of ioy which then wee shall haue, when we see the accomplishment of the things wee expect. While the Fathers doe set out this imperfection of their estate; the Papists haue fancied their *Lymbus*, which neuer entred into their hearts.

The vse of this doctrine is, first to confute such Academicall doubting spirits, who will not say where they were, I meane the soules of the fathers before Christs ascension: Certainely, vnlesse wee will be as fruitfull in multiplying Heauens, as the Papist is in his Hells; wee must graunt them receiued into one onely receptacle of blessed perfected spirits.

2. Againe, it sheweth the vanity of the Popish Lymbus and Purgatorie; they are well seene in Hell who can tell you all the stories and chambers of it so exactly; the truth is, they are *Marcionites* in this point, who did hold that the fathers had refreshing and ease from paine, but not saluation; and the reward of them was not in heauen.

Vse 2. Secondly, we see, to our comforts, whether wee shall be taken when this life is ended; this Tabernacle dissolued, wee shall haue another; not made with hands, in the heauen. *Aske*, saith God to Christ, *I will giue thee the Nations for thine inheritance*. What did Christ aske? *Ioh.* 17. *Father, where I am, there let these be, that they may see the glory thou hast giuen me*: The Theefe went from the crosse to heauen, to Christs Kingdome, which was a short one if it were in Lymbus, which was to be broken vp within a few houres space. This should make vs desire to be dissolued, seeing wee shall presently be with Christ in heauen: Should wee haue waited for admittance into heauen, as long as for the resurrection of our bodies, there were not that comfort; but to flye forthwith to those blessed mansions, how willing should it make vs to depart? Who is it doth not willingly bid farewell to his smoakie Inne, when he knoweth that he shall come to his owne house, euery way contentfull?

Thirdly, seeing heauen must find vs when we leaue this earth, let vs send our treasure before vs. This earth is but Gods Nurcery, in which God doth set his tender plants, not that they should grow here still, but that he may transplant them in his time, and set

set them in heauenly Paradise; where they shall abide for euer. Why then seeing our eternall mansion is there, what should we treasure here below? Men care not for furnishing things they must leaue quickly, they send all before to the places wherein they meane for their times to make abode.

VERSE 11.

In whom also wee haue beene chosen to, or obtained, an inheritance. Now he commeth to the third blessing, euen our Glorification. Hauing laide downe our Iustification, *verse* 7. and our Vocation, *verse* 8. 9. 10. hee doth set downe this third before mentioned, in this 11. and 12. verses. We are to marke 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the 7. verse, *In whom we haue redemption*, in whom also wee haue obteyned an inheritance; The old bookes reade it, *Wee are chosen*, the latter, *wee haue obteyned an inheritance*: The word signifyeth, we haue beene chosen, as it were by lot, to an inheritance. The ground showeth vs, first our predestination. Secondly, the author of it, by him who is described from the effect; in which wee are to marke, 1. The Action, who doth worke effectually. 2. The Obiect, all things. 3. The Manner, according to the counsell of his will: the end of this and all the other benefits following. The words being easie, wee will come to the instructions.

Doct. 1.

First, we see that being in Christ, wee finde not onely righteousnesse in him, but life euerlasting: God doth not set vs free from sinne in Christ, that by our selues wee might, by workes meritorious, worke out saluation; but euen as sinne causeth

death, so his grace through Christ raigneth to life eternall. Now the order in which we receiue this inheritance, you may see, *Acts* 26. 18. *Rom.* 8. God enlightens their eyes, brings them to know & belieue on Christ, that so they may receiue in him, First remission of sins; Secondly, Inheritance with the Saints: those whom hee hath called, hee hath iustified; so those whom he hath iustified, hee hath glorified. Sinne is a wall of partition, which must be beaten downe, before the light of grace and glory can shine vnto vs: Now sinne being remoued from vs, who are with the naturall sonne, what should hinder but that wee should be heyres, euen ioynt-heyres with him? Being one with him, wee are the seede to whom was promised vnder Canaan, the inheritance of the world to come. The better to vnderstand this matter of our inheritance, you must know what it is in generall. 2. In what order we come to receiue it. That is an inheritance which I hold as the Sonne, or Allie; or as out of fauour I am written the heyre of this or that man; so what euer we obtaine by our principall birth from Christ, that is our inheritance. That which we obtaine is two-fold: First, in this life wee receiue the first fruits, the earnest of the spirit, and all our blessings are giuen to vs as part of a childs part. Wards while they are in their minority haue some allowance from their inheritance; and Parents wil proue their children with some lesser stockes, to see how they will husband them, before they giue them the full estate they meane to leaue them; so doth God.

Doct. 2. Secondly, wee receiue the fulnesse in the life to come

come, which standeth partly in Prerogatiues. Secondly, in the glory that shall be put vpon our persons. Thirdly, in the things which shall be giuen vs top ossesse. Some inheritances, haue prerogatiues annexed, as to be Lord high Steward, Lord high Chamberlaine: so our inheritance hath this royalty annexed; Wee shall be Kings and Priests to God; we shall be Iudges of the world, and Angels with Christ, standing by Christ, as Benchers and Assistants in place of iudgement. Our glory respecteth soule or body; the soule shall be filled with the light of knowledge, euen as the ayre vpon the comming of the Sun to it, is rather light to appearance, then inlightned. 2. Our loue shall as a flame rise vp to God. When the water which runneth in many channels is brought into one, it maketh a little Sea: When all our selfe-loue, loue of wife, children, earthly things, yea of sinfull lusts, is turned all into the loue of God, then doubtlesse great and glorious shall be our loue. 3. Our ioy breaking forth in praise, who is able to vtter, when here it is vnspeakeable sometime and glorious? The glory of the body shall be such, that it shall shine as the Sunne in the firmament, both from the glory about it; & the glorious spirit within it, as a Lanterne shineth from the Candle within it: For the things we shall possesse, they are in a word all things, the world to come, the new heauens, and the new earth; and the creature being a little thing, we shall possesse God himselfe, in Christ, as our husband and all-sufficient portion.

For the Vse, first wee see, that heauen commeth *Vse.*

to vs freely, did we deserue it, and in effect, pay for it, it were purchase, not inheritance; but it is not said simply an inheritance, but such an one as is assigned vs by lot; for this word seemeth to respect that diuision of Canaan to the twelue Tribes, whose seuerall seates were by lot designed: Now if our inheritance commeth by lot, then it is not our owne industry, but the Diuine disposition, which worketh all in all in it.

2. This should cause vs to reioyce: O if men haue small things befall them in earth, their hearts are soone raysed to reioyce in them; yea, in the vaine pleasures of this life, how are the hearts of men filled with gladnesse, who yet hang downe the head all *amort* while these things are piped? Ah alas there are too many who taste their pottage, like *Esau*, better then their birth-right. O let vs be ashamed, that in these outward toyes, which are but like the shaking of a childes rattle, that in these our hearts should be tickled, and with the matter of their free-hold in heauen, should not be mooued. This should make vs reioyce when wee are made heauy with diuers temptations, 1 *Pet.* 1. so they did in those Apostolique times; but the hidden light of this starre, is not so discerned by vs who liue in this day of outward prosperity.

Vse 3. This should stirre vs vp to affect these things, and be desirous of them, the creature groaneth in kinde, waiting when this our inheritance shall be giuen vs. What dead births are we who lie in the wombe of the Church militant, neuer offering to breake forth into the heauenly liberty? Children

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are so affected to their earthly inheritances, that they sometime practise against their owne parents, affecting ouer-timely possession. Great purchasers, if they make a purchase in the remotest parts, are not well till they haue seene it; so should we be affected toward our inheritance: Why hath God giuen vs the first fruits? euen as the Spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desire to be possessed of so good a land; so doth the Lord giue vs, to the like end, the first fruits of the spirit, to make vs desire and long after the fulnesse thereof.

Finally, see the feare we are to walke with, vpon this consideration, *Hebr.* 12. The greater things we expect from any, the more must be our obseruancy toward them, & endeuor in al things to please them. *Vse.*

Now followeth the ground of all these benefits in time; *hauing beene predestinate*: Which is described from the purpose going before, *hauing beene predestinate, according to his purpose*: Which purpose is argued from the author of it, who is not named, but described: In the description three things are to be noted; First, his action or working; who worketh: Secondly, the obiect; all things: Thirdly, the manner; after the counsell of his will.

To speake a word of *Predestination* according to purpose, which is heere made the ground of all the former, and so to come to this description, in which we must dwell with more diligent consideration for the vnfolding of it.

For *Predestination* see aboue. But it may be asked what is this purpose, according to which we are

τάξις προθεσις.

said heere to be predestinate. Wee read of some purposed and ordained to the obtaining of life, *Acts* 13.1. 1 *Thes.* 5. Now Gods purpose and ordinance touching the end, doth seeme to follow vpon Gods election: for when we haue a will to do any thing, there followeth vpon this, in the minde, a setled purpose to effect it; so when God hath loued some to life, there commeth to be as it were in God a setled purpose of bringing some to life, which once setled, all things come to be predestinated, for performance of it: and *Rom.* 9. this may be grounded, when he saith, that *the purpose of God, which is according to election, might be sure*: Wherefore I deeme foreknowledge by which God now about to choose, knoweth whom he will choose; election by which he setteth his loue to life on some before othersome; purpose setled of bringing some to life before othersome; these belong all to the same benefit, *viz.* Election: Foreknowledge as that which goeth before; for God doth not blindly choose he knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to be vnderstood: Hee hath purposed vs to attaine life through Christ, he hath chosen vs to attaine life, as *Rom.* 8. *Those whom he did foreknow himselfe to choose and purpose vnto life, those hee predestinated*: And thus you see why it is said predestinate, according to purpose. But note heere by what method the Apostle doth gather themselues to haue beene predestinated, euen *a posteriori*, from this that they were now called, iustified, that they had receiued

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an inheritance by faith, he gathereth that they had beene predestinate. Obserue then.

Doct. What is the way to find our selues to haue been predestinate before all worlds, euen to finde that we are called, iustified, sanctified: We must go vp by these stayres, or wee cannot come to the height of Gods counsell. Looke as by the counterpane of a Lease or Will, we know what is in the originall will, which it may be is kept a hundred miles from vs: so by these things written in our harts in Gods time, we may know and reade what things it pleased him from euerlasting to purpose towards vs: But in this point we haue before beene large.

To come to the description of the author of this purpose, according to which wee were predestinate: the parts to be marked in it haue bin mentioned; Let vs first then consider of the meaning of the words. Secondly of the scope, for which they are brought in. Thirdly, of the doctrines to be marked in them.

First, this word [*worketh,*] doth signifie such a working, which hath efficacie to the bringing forth the being of that which it worketh.

All things.] Noteth out whatsoeuer things are, whether good or euill.

Counsell.] Noteth sometime the facultie of wisdome, which giueth aduise touching things to be done, and meanes of doing them: And thus, according as the nature of the thing hath it selfe to him who giueth aduise, is sometime present and ready, sometime needing deliberation, but deliberation so farre as it is grounded in imperfection of

of knowledge, and argueth doubtfulnesse, cannot be ascribed, but onely so farre as it signifieth the maturity and ripenesse of counsell. Secondly, counsell signifieth not the faculty, but the effect, wise aduise giuen in any case from that facultie of wisedome which giueth counsell. Thus we vnderstand when we say; What counsell did such a one giue you? Now thus it is here taken for that wise order of things, and meanes, which Gods wisedome suggested. Lastly, it is to be considered, why it is called counsell of his will. First, because it is propounded to his will; secondly, it is accepted of by his will: The meaning is, we obtaine all these blessings before named, hauing beene predestinated according to that gracious purpose of God towards vs, whose working bringeth about all things, according to that wise order which his counsell did propound, and his will for the liberty of it did freely accept.

Now the scope of this description tendeth hither, to proue that we attaine the benefits before named, hauing beene predestinated by Gods counsell (for predestination is an act of Gods counsell, as I haue said before) therunto; he proueth this particular, by this generall; He who worketh all things after the counsell of his will, hee doth worke these benefits in vs, his counsell hauing predestinated vs to them; But God worketh all things, &c. These are friuolous exceptions, that God speaketh onely of the things before, which he doth out of his gracious pleasure: for this were an impertinent superfluitie, to say that God had wrought vs these benefits,

nefits, when his counsell had predestinated vs, who doth worke these benefits according to his counsell; He hath wrought them in vs according to his counsell, who doth worke them according to his counsell.

Secondly, what so euer things are according to Gods counsell, those he is said to worke; for these last words may as well determine the subiect, as show the manner of his working.

Thirdly, what reason is it to say, hee worketh these things after counsell? as if all the workes of God were not alike after counsell.

Lastly, to say he speaketh of things he doth out of gracious pleasure, is in their sense, who except friuolous: for he saith not, the counsell of his εὐδοκία, but of his θελημα. Beside that, the Scripture doth attribute those things, which as iudgements God doth execute in reprobates, to Gods εὐδοκία, meere free pleasure, *Mat.* 11.25. & 13.11. *Thou hast hidden these things from the wise, euen so, because it pleaseth thee.* Now to come to the Doctrines.

First we see, that euery thing which commeth about, is Gods effectuall working: *Of him, by him, and for him, are all things, Rom* 11. *vlt.* 1 *Cor.* 8. 6. Things are of two sorts, good, or euill; good things are naturall, or supernaturall, such as are wrought in Christ: Now all these the Lords efficacie is in making them, yea of nothing: Though man must haue some matter to worke on, God can giue being, and call the things that are not, making them stand out as if they were. Secondly, his worke is in sustaining them; Hee doth not leaue these things *Doct.* 1.

things, as a Carpenter his building, or Ship-wright his Ship, but still is with them sustaining them in the being, receiued from him. That which hath not heate of it selfe, but is made hot (as water) with fire, it dependeth on fire to be kept in heate, and no longer then fire is vnder it, it will not keepe hot: So these things, not hauing being of themselues, depend on him for their continuall sustentation, who did first giue them their being. Thirdly, Gods action is in them, gouerning them to that end for which hee did make them; Things depending on another, are gouerned by that on which they depend. Beside, our seruants depend on vs, to be gouerned by vs; what are all the creatures, but so many things ministring to him who is the Lord of hosts? Not to speak that the same wisdome which teacheth vs to get any thing, for this or that purpose, doth teach vs likewise when now we haue it, to gouerne and apply it to that purpose: So Gods wisedome, which made all things to an end, must needes gouerne and vse them to that end: There is no question in these things. For that any thing should beget a thing like in kinde to it selfe, it is not strange; and that any workeman should worke any thing like himselfe, is no wonder; The difficultie is in euill things: Euill is either of punishment, or sin; Now God is by himselfe an author of the first; See, *Amos* 3.6. *Is there euill in the citie, which I worke not? Out of the mouth of the Lord commeth euill and good, Lam.* 3.38. For, punishment though it be euill to his sense who suffereth vnder it, yet it is good in it selfe, when now it is deserued;

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as to execute a man is euill to him who suffereth, good in the Iudge who cutteth off a hurtfull member for the good of the publique. Euill of sinne, is either of the first sinne, or the sins ensuing. Now these, to speake in general, neither of them are without Gods effectuall permission: They who so are in Gods power, that they cannot sin without his sufferance, his permission is effectuall to the being of sinne from them, that is, necessary to this, that they should actually commit that they are inclined to commit. Now thus it is with God, for he doth effectually worke somethings by himselfe without others; as the creation of all these things; some things in and with others, working as instruments vnder him and with him; thus he worketh all the workes of grace; some things by permitting others, and that when he could hinder them; thus his efficacie reacheth to the being of sinne, and this is most iust in God; for though euill is not good, yet it is good that there should be euill: God who bringeth light out of darkenesse, being able to doe good of euill; and it is iust in him to permit, where he is not bound to hinder.

Seeing then Gods effectuall worke is in euery thing; let vs labour to behold his worke, & to praise him in it: It is the workemans glory to haue his Art discerned. Looke on the foulest thing that euer was committed, looke at Gods worke in it, it is most holy, as that killing the Lord of life, *Acts* 4.21. That looke as it is in those double two faced pictures, looke at them on one side you see monsters, on the other beautifull persons; So it is in *Vse* 1.

They worke *idem*, but not *ad idem*.

in these wicked workes, the same that man worketh sinfully, God worketh most holily.

Vse 2.

This is our comfort, that nothing can be in which our heauenly fathers hand worketh not: Earthly Parents, though prouident, may haue their children meete with many casualties, which they doe not intend before, but helpe when now they see them brought about; but nothing can be in which our fathers hand must not haue a chiefe stroake before it can come to passe. This must quiet vs, euen for times to come, our securitie being in it; yea, for whatsoeuer is befallen vs, we must sustaine our selues euen from hence, the effectuall working of our God is in it; we must hence, I say, sustaine our selues from being swallowed vp of griefe; we must not preuent hereby due grieuing, and humbling our selues vnder the hand of God. Hold this for euer, that nothing can fall out to vs, in which is not the effectuall working of our heauenly father. We cannot solidly feare God, if euill may befall vs with which he is not willing, in which he hath no hand. Wee cannot haue that patience in our euils, nor that comfortable securitie for times to come. Neither let any excuse his wickednesse hence, for Gods worke doth leaue a man liberty to be a cause, by counsell, of this or that he doth; so that thou doest goe against Gods will aduisedly, when he worketh his will in thee: And if a man doe execute one maliciously, his murther is not excused, because the Iudge by him doth take away the life of the same man most iustly.

Doct. 2.

Secondly obserue; That what God worketh or

or willeth, he doth it with counsell; though his will be most iust, yet we must not conceiue of it, as mouing meerely from it selfe, without any thing to direct. *With him is counsell, with him is vnderstanding*, *Iob* 12.13. and *Esay* 46.10. *My counsell*, saith the Lord, *shall stand*. Euen as the foote of the body hath an eye bodily to direct the mouing of it; and as the reasonable will of man hath a light of wisedome to goe before it; so would God haue vs conceiue in himselfe, that the light of aduised wisdome is with him, in whatsoeuer he willeth or worketh This is to be marked; first, that we may see how all things befalling vs are good; for the Lord bringing them about according to his counsell, they seeme good to his wisdome: Now wisedome iudgeth nothing good, but as it is fit to some good end; now that which is fit for some good end, that cannot but be good.

Wherefore let vs correct our thoughts: In many things we suffer, we thinke other courses would doe better. What is this, but to say, this befalleth vs not with so good aduise? What but to teach God wisedome, that iudgeth the highest things. Let vs deny our owne wisedome, and giue glory to God, acknowledging that there is wiser counsell in euery thing we suffer, then we can attaine. *Vse* 1.

This may rebuke rash indeliberate & self-willed persons: Some if a thing come into the head, turne them forthwith to it, as busily as if they would goe nine waies at once: Some againe, are so self-conceited, that their will must stand, as if it were a Law. O it is a signe of small wisedome to be so strong *Vse* 2.

strong willed, *Prou.* 12.14. *Hee that heareth counsell is wise.* It is good to looke before wee leape, and to remember that two eyes see more then one. *Salomon*, the wisest for politicke wisedome, hath his sage Counsellers, whose aduise while *Rehoboam* followed not, he did lose ten parts of his kingdome: It is in our little personall common-wealths, as in those wide ones; *Where Counsell failes all goes to ruine*, *Prou.* 11.24.

Doct. 3. *Counsell of his will.*] That is which his will propounded to it, did freely accept. Obserue hence, that what God willeth once, that hee effectually worketh, see *Psal.* 115. *Our God is in Heauen, and doth whatsoeuer hee willeth: Who hath refused his will?* so *Isa.* 46 10. We see in beasts that they haue an appetite to that they moue after; in men that which they will, that they put out their power to effect, so it is in God, if he will any thing; he doth worke it effectually. That is a friuolous distinction of an effectuall, and an ineffectuall will in God, which standeth neyther with truth of Scripture, as in this place; nor with the blessednesse of God; nor with the nature of things: all that shewed him which his will accepteth, he doth effectually worke it. Against blessednes of God; for might God will a thing and not haue it, hee were not fully blessed, when to haue euery good will, is more blessed then to want it. Against nature of things, for euery thing which will and ability worketh; if God almighty haue will to any thing, the thing must needs follow. Where there is full power to worke any thing, applied to the working of it, the thing wrought

wrought must needs follow.

Heere some distinguish and say, that in things which God will doe, his power doth worke them effectually; but the things which God would haue on condition from vs, those his power doth not worke: An old Pelagian conceit. Would not God haue vs walke in his commandements, and hath he not said, that he will put his spirit in vs, and make vs walke in them? S. *Austin* learned that God did promise to worke mightily those things hee requireth from vs. If to haue the conditionall will be more happy then to want it, then God who hath power to worke the condition in vs, will not want it: Not to say that this conditional will is absurdly imagined in God, he must will the hauing a thing on condition which he will not worke, and then it is impossible, vnlesse the creature can doe something good, which he will not doe in him; or on condition which he will worke, and then hee worketh all he willeth; or on such a condition which he seeth the creature cannot performe, nor himselfe will not make him performe; and this were idle and friuolous.

The Vse is, first for our comfort: While we know that all that good which God hath willed to vs, he will work it for vs; faith, repentance, perseuerance in his feare, sanctification and saluation; His will is, we should be raised vp at the last day, all these hee will effectually work for vs. Did our good depend vpon our owne wills, as things exempted from subiection to his power, all our comfort were at an end: If the preseruing me from euill, & bestowing *Vse* 1.

on mee good, depend not entirely for principall efficacy on God, farewell all religion.

Vse 2. We see them confuted that make Gods will tend mans, and worke accordingly as that inclineth; which is to set the Cart before the Horse, to make the supream gouernesse come after the hand-maid. We cannot go to the next towne, but we must say, *if God will*, saith *Iames*. God can haue nothing with man, no faith, no conuersion, but if man will, and that not as comming to him in obedience, but as able to crosse him, and resist his pleasure. *Ob.* Hee doth still worke after the counsell of his will, seeing it pleased him to yeeld so to the liberty of his creature. *Resp.* Where learne they that God hath suspended his omnipotency, and put the staffe out of his hand? The Scripture telleth vs, that *God hath the hearts of Kings, to carry them as he will*, that the power that raised Christ, worketh faith in vs. Secondly, I say, that did God looke to the will of another, as the rule of that he will worke, he could not be said to worke after the counsell of his will, though hee might be said to worke willingly: as it is with seruants and subiects, who looke to the wills of others for their direction, of others to whom they are in power inferiour.

Vse 3. Lastly, let vs, seeing all things are according to his will, yeeld him obedience in all things: It is fit children or seruants should be subiect to the will of parents and masters; how much more for vs to subiect our selues to his will, which is euer guided with vnsearchable wisedome?

Hauing thus admonished what I deeme fit to be

be spoken more generally, as fitting to popular instruction; before I passe this place; I thinke it good to deliuer my iudgement touching that question.

Quest. Whether *Adams* voluntary fall, was preordained, and in some sort willed by God, yea or no? Or whether God did onely foresee it, and decree to suffer it, not willing, or intending, that it should fall out, though hee saw how he could worke good out of it.

I will first set downe the arguments on both sides. Secondly, lay downe conclusions opening the truth. Thirdly, answere the arguments propounded to the contrary. Those who defend the latter, reason thus.

1. *That which maketh God cruell, and more cruell then Tygres themselues, and vniust, is not to be granted: But to make him will the vndeserued fall and ruine of his creatures doth make him so.*
2. *That which maketh God will an occasion of shewing his owne wrath, is foolishly ascribed to God, no wise man will make worke for himselfe to be angry at.*
3. *That which fighteth with the end of God in creating man, that is not to be ascribed to God. But to will the fall of his creatures, fighteth with his end he propounded, namely, that by seruing him, they might liue happy euerlastingly.*
4. *That which standeth not with Gods truth in his word is not to be granted. But that to say he did will and determine the fall, standeth not with his truth. His word saith,* I would haue thee come to life, & perseuere in obeying me: *this saith, I will not haue thee come to life, nor continue in obeying;* Ergo, *it ma-*

keth God to haue deceiued man.

5. That which maketh God will the taking away of some guilt, by which Adam should haue beene enabled to haue obeyed, or to withdraw some Grace, and so forsaken him, before hee had sinned, that is not to be granted. But to make God will and decree that his creature shall fall, doth inferre the substraction of some Grace and sufficient abilities to keepe the Law, and that while Adam yet had not offended: Ergo it is not to be granted.

6. That which God willeth, that hee worketh, and is author of: But the fall you say he willeth: Ergo.

7. He who gaue strength enough to haue auoided sinne, did forbid it in paine of death, he is not willing that sinne should be: But God did so.

8. That which maketh God will that which hath disagreement with his nature, is not to be yeelded: But to will sinne, is to will a depravation of his image, disagreeing with his nature: Ergo.

9. That which taketh away mans liberty in sinning, maketh his sinne no sinne, and is not to be granted: Gods ordeyning that man should fall doth so: Ergo.

10. He that punisheth sinne, is not the author of sinne: God doth punish it: Ergo.

11. He who doth giue his son all to death for the abolishing of sinne, he doth not will that it should be: But God doth so: Ergo.

12. If God willed the being of sinnes to some ends, then he hath need of sinne: But he hath not need of sinne.

13. That which maketh God will the being of sinne, that he may show mercy in Christ, and shew mercy in Christ for the taking away of sinne; that maketh God

God runne a fond circle. But *this doth so.*

14. *He who cannot tempt to sinne, cannot will sinne: God cannot.* Ergo.

Now to proue that God did will, that through his permission sinne should enter, or that hee did will sinne so farre forth as that it should be, or the being of sinne, (for these are one,) the Arguments following are vsed.

1. He who doth make his creature such who may fall, and setteth him in such circumstances in which he doth see he will fall, and then permitteth him to himselfe, hee doth will and ordaine that his creature, through his mutability & freedome, shall fall: But God maketh him such who may fall, and setteth him in such circumstances, in which hee doth foresee hee will fall, and then leaueth him to fall; *Ergo.*

If any except God, doth make him such as may fall, and set him in circumstances in which he will fall, not that he intendeth his fall, but for his triall, I would, aske why God knowing such circumstances, in which his creature might possibly haue fallen, not actually falling, and so haue proued him without falling, why he did choose to set him in such, in which hee did foresee that he would fall certainely?

2. That about which an act of Gods will is occupied, that thing is willed: Gods permission is an act of his will, and is occupied about sinne, the entring or being of it: *Ergo*, this is willed.

The first part is plaine; as loue, hatred, feare, cannot be about any thing, but the thing

must be loued, feared, hated; so heere, neither doth man permit any thing, hauing power to withstand it, but hee is willing with it. Now permission is so an obiect of will, that it is likewise an act of will, conuersant about that which it permitteth.

3. Hee who prohibiting any thing, nilleth it or willeth it shall not be, he permitting any thing willeth it shall be. But God doth euer nill that which he hindreth.

4. That which God so permitteth that hee hath his end in permitting it, that he willeth; for what euer hath an end, that so farre forth is good: What euer in any degree is good, that so farre forth is a fit obiect of the diuine will: But God permitting sinne hath his end, why he will permit it, as all grant.

5. Hee who willeth the antecedent, on which an other thing doth infallibly ensue, hee doth will that which followeth also: As God cannot will the being of the Sunne, but he must will the illumination following it.

But God willeth to permit, on which infallibly followeth the sinne permitted; otherwise God might permit, and the thing permitted not happen, which is absurd to thinke; for then hee might deliuer a person vp to sinne, and hee not fall into the sinne into which hee is deliuered: For though the action of free-will come betweene Gods permission, deliuering vp, and the sinne to which wee are deliuered and permitted, yet God doth neuer permit, but that the

the creature will fall most infallibly to that which is permitted.

6. Hee who cannot but either will that sinne should be, or will that it should not be, hee hath willed that it should be: But God must either will it, or nill it; *Ergo.* He whose omnipotencie is in the being of all things, hee must will the being of all things: Gods omnipotencie is in the being of euery thing: for looke as if his knowledge be not in euery thing, he were not omniscient; and looke as if his presence were not in euery thing, hee were not omnipresent; so if his powerfull will worke not in euery thing, hee is not omnipotent.

7. No defect of an inferiour instrument, can trouble the worke of an all-knowing and almighty Artificer; For the instrument cannot doe any thing, nor yet faile in any thing, without his sufferance and knowledge: But a defect in an Instrument, not intended and chosen by the Artificer, doth disturbe his worke; Therefore *Adams* defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods prouidence more imperfect toward man is not to be graunted: But to say, God letteth man fall into sinne without his will ordaining it before, doth so: For God doth not onely fore-know the euils which befall the baseſt creatures, but he doth ordaine the falling of them forth.

9. What euer Gods prouidence worketh to his

will, is to haue that be to which his prouidence worketh; for prouidence is ioyned with will, and of things willed: But Gods prouidence doth set the creature such circumstances in which it will sinne; doth keepe backe all effectuall hinderances which might hinder the creature from sinning, doth intend the vse of sinne fallen out, *Ergo*, Gods will was that his creature should sinne.

10. That which taketh away the true ground of fearing God, solide trusting in him, patience in euill, is not to be admitted: But the opinion that saith, that euill may befall vs, which God neither willeth nor intendeth, maketh vs we can neither soundly feare, nor stay on God: for how can we fully feare and rest on him, in whose hand it is not intirely to keepe vs from all euill, or to bring about all that euill which may ouertake vs? Now to say that man had power to fall into sinne without Gods will or intention, doth affirme both these, *viz.* that it is out of Gods hand to preserue vs: For though he will, and intend our preseruation, yet we may fall into euill: And that euill may befall vs, which God doth not will, nor effectually bring about. I neede not shew what a ground of patience is taken away, when we cannot thinke that God had any will or intention in that which is befallen vs.

11. Hee who may holily will and ordaine to good ends and vses after-sinnes, hee may ordaine the first also, and will it as a meane which hee can vse

vse to his glory: this is thus shewed: After-sinne as sinne, hath no lesse disproportion with Gods nature, nor can be no more approued by him, then the first: It must then onely be respects for which God may will an after sinne, rather then the first; but if respects make sinne a fit obiect of his will, the first putteth on as good respects as any other: For it was fit the first sin should be to teach the liberty, and withall infirmitie, of the creature, that he might take occasion of vnfolding his mercy and iustice, that his admirable wisedome, goodnesse, and power might be manifested, while hee did bring good out of such euill. The assumption: But God most holily willeth and ordaineth after-sinnes; As for example; the vniust crucifying of Christ, *Acts* 4.28. *Acts* 2.23. None are blinde like such as will not see: For to say that God would not that his Sonne should be killed by the Iewes procurement, and the hands of sinners, but onely that God would haue him deliuered into their hands, to suffer what God would haue him to indure, is but an escape of a turne-sicke braine, blinded with wilfulnesse; for what is it but to say, God would not that his Sonne should be killed by them, but giuen into their hands that he should be killed by them? for it was death, euen the death of his crosse, yea, and that vnder the hands of sinners, that God did lay vpon him to suffer: Neither doth it help, to say, they were now refractory sinners; for if sinne in one, now a wilfull sinner, doth by respects

respects it hath and vses, become a fit obiect for Gods will to will and ordaine; then the sinne of a creature defectible may be ordained also.

12. That in which is Gods counsell, in that is his will and worke; But Gods counsell reacheth to the being of sinne, otherwise sinne should fall out God vnaduised. The proposition is in the Text; His counsell is accepted by his will, and hee doth worke effectually after some manner, that which his will alloweth, and counsell aduiseth.

13. That which is a truth, must needes haue some former truth, a cause why it is true; and so there is no stay till we come to the first truth, cause of all truth: But that sinne is a truth, *Ergo*.

14. If there were but one fountaine of water, there could not be any water which were not thence deriued: So there where is but one fountaine of being, what euer is found to be, must needes thence take the originall, so farre forth as it is existent.

Hauing heard what chiefely is brought in one iudgement and other, we will lay downe these conclusions for way of answer, to those Arguments which were first laid downe, opposing the truth in this Question, as I take it.

Conclusion 1.

God cannot possibly sinne: Hee may worke beside his rule who may sinne, Gods rule is his most iust and wise will, which he cannot but worke

worke after, no more then he can deny his owne nature; *Ergo*, he cannot sinne.

2. God cannot be author of sinne, in and with his creature, as he is of euery good word and work; for that which the creature doth, God being the author and principall worker of it, God must informe the manner of it by his commandement, and work it in him by his spirit: But it is impossible for the creature to sinne in working after that which is commanded him of God, *Ergo*.

3. God cannot so farre will sinne, as to approue it for good in it selfe; it hath no proportion to his nature, such as he cannot be author of in the creature, nor yet the creature worke while it keepeth communion with him. Wherefore God cannot allow it as good in it selfe, though he hath liberty whether he will punish it thus or thus; according as he doth with freedome reward such things which he cannot but approue as good, such obedience to his Law had his creature obeyed.

4. Though God cannot will it as good in it selfe, nor approue it as good, yet he may will it so farre forth that it shall be, as being able to worke good out of it; God might haue willed that none of these things should haue beene, which had agreement with his nature, and *Ergo*, by proportion may will that such things shall be, which disagree in some sort from his nature: For though these things are not good, the being of them is good to him who can vse it to his glory. Gods efficacy, *Ergo*, reacheth not to the Essence, but to the being and beginning of sinne: For though the will of man

man doth make sinne exist immediately, yet the will of man could not doe it, did not the will of God giue way by his permission. I see Theeues comming to robbe, and ready to enter at such a doore, I haue power to shoote the boult and locke it, so that they could not enter; notwithstanding hauing company about me to take them at pleasure, I leaue all, that they may freely enter and take some bootie, that so I may come on them, apprehend them, and bring them to their deserued end; in such an example, though the vniust will of these men did immediately make this robbery exist, yet I doe make it exist more principally then they, in as much as they could not haue done it, had not I giuen way to them; yet how be it I am a cause why this robbery is committed in this place, and at this time, in which I could haue withstood, yet am I no cause to them of committing it.

5. Sin, though it hath an outward disagreement, such as may be in a creature from the Creator; yet it hath no inward positiue repugnancie or contrariancie to Gods nature, such as is twixt fire and water: Euen as the good created, though it hath an outward agreement with, and resemblance to the creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the diuine nature inwardly in it selfe be better for the one, and worse for the being of the other, and so should necessarily will the one, and nill the other. Againe sinne, though as sinne, it hath an outward disagreement, and be euill in the nature

nature of it, yet is it not absolutely euill to God as it is sin, but to the instrument sinning, in as much as God can make sin, as it is sin, serue to diuers good vses. No wonder then wicked men can vse Gods best things to euill.

Sinne, as sinne, God can turne to an occasion of his glory; for not permission, but the thing permitted is it which doth take occasion by, to giue the promise of the Mediator; He can vse sinne, as sinne, for a punishment, *Rom.* 1. 14. Because they did prouoke him by adolatry, he did punish them with giuing them vp to buggery: These latter sinnes were not punishments, in regard they deserued further punishment and condemnation then the former, yea, a further desertion of God; but in regard of committing these acts themselues: Had God by conuersion preuented further desertion and condemnation in one of these idolaters, now come to masculine filthinesse, his idolatry euen in this act once exercised, should haue beene punished. The sinfull respect in this fact is more penall then desertion or punishment following after. God may vse sinne as sinne, for exercising his children; The cup of suffering God reacheth vs, is to be sinfully and iniuriously handled; God would haue Christ not onely dye, but suffer being innocent, an vniust condemnation; yea, the sinfull manner of afflicting is heauier to Gods children, then the affliction it selfe. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the sinne of the act; not speech from *Shemei*, but sinfull reuiling speech was

was *Davids* exercise. Wherefore being not absolutely euill, but good to God in regard of the vse of it, he may ordaine and will it as good, or rather the good vse of it.

6. Though Gods will and worke may be in sinne, yet it is not alike in the sinne which his creature in innocency may fall into, as it is in regard of that sinne which he may fall into when now he is for state sinfull.

7. God may furnish forth his creature, so that he may *per se*, and yet may *per accidens*, make defection, and hee may will that his creature shall sinne, being suffered to it selfe, by accident of it own liberty and vertibilitie.

8. Or hauing made his creature, so that when he may obey, he will in such and such circumstances take occasion and willingly and wittingly sin; God may decree to set him in such conditions in which he will sinne, and leaue him without putting any impediment, which in effect is to will that sinne shall be by his permission.

9. God may doe that which may directly bring a sinner to commit sinne, as he may smite him with blindnes in vnderstanding, with prauity; for as death bodily is a good ferne in the nature sinful of things, though not good to a liuing person, so is this blindnesse, prauitie, hardnesse of heart, good in themselues, though not good to man, who should be conformable to the Law, and free from them; good as inflicted, not as contracted and receiued. Secondly; God may suspend all actions which in any degree tend to hinder. Thirdly; God may prouoke by

by occasions of sinning not onely set things, which he may take occasion to peruert. The reason of all is, it were iust with God to consummate spirituall death vpon his creature now sinfull, and *Ergo*, much more lawfull to execute such a degree as is inferiour.

These Conclusions premised, the Arguments vsed for defence of the negatiue part, may be more easily answered, then many of those for the affirmatiue.

Argument 1.

To the first, it is denied that it is either cruelty or iniustice in God to ordaine that the creature shall fall through it owne wilful defection, and so glorifie his iustice in deserued punishment: to constrain the creature and make it sinne vnwillingly, and yet to determine to punish it, were to punish it without cause, as delighted with cruelty. Secondly, I answer, as much may be obiected against their permission: That which is cruelty and iniustice, not befalling sauage men, that is farre from God; But to set his childe, neuer hauing offended him, in such a taking, in which hee doth see hee will certainely make away himselfe, and not to hinder him when he might euery way as well doe it, and that with speaking a word, is cruelty and iniustice, farre from sauage men: Now all this, different Diuines confesse of God. First, that he did set him, being euery way yet innocent, in such circumstances. Secondly, that he could haue hindred him by suggesting some thought effectuall to that end. Thirdly, that if God had thus hindred him, mans will should

should haue beene no lesse free, and Gods primary purpose should haue bin more promoted. Fourthly, that God determined, notwithstanding all this, he would permit him fall: Reuenging iustice cannot be glorious but in iust punishment; iust punishment cannot be, where there is no iust merit on the creatures parts; iust merit there can be none, if the creature doe not wittingly and wilfully sinne against God from the voluntary counsell of it, *ergo*, as God will haue the end, so hee cannot will the creature shall sinne, otherwise then from the wilfull defectibility of it.

Argument 2.

To the second I answere, denying the proposition: God may will an occasion of manifesting his iust wrath, or else he cannot will the demonstration of his owne perfections: but to say God cannot effect the show of this or that perfection in himselfe, is ouer-harsh and vnbeseeming the power and wisedome of the almighty: Hee who hath the creature so in his power that he cannot make defection further then hee willeth, hee must needs will the being of that which his iustice shall punish before it can come to be: yea it is so with men, that sometime they do draw this or that fact from another, with which they are iustly angry so farre as to punish it in the offenders. Thus a master draweth forth the vnfaithfulnesse of a seruant: Of which somewhat more in the last argument. This may be retorted. That which maketh God vnable of himselfe to shew his perfections, is not true: But that which saith hee cannot ordaine or will the being of sinne,

sinne, maketh him vnable of himselfe to shew his reuenging iustice; *ergo*, it is absurd.

Argument 3.

The second part of that third Argument is denied: It is one thing to make mankinde in some part capable of life; another thing to will and intend it should all attaine life: This latter was neuer in God; But God said, *doe this and liue*. *Ans.* This doth shew what God would haue the creature take as his will, not what was his secret will within himselfe; or it shewed what way the creature might attaine life, both for himselfe and his seede, but it doth not shew that God had this will within himselfe, that his creature should with effect performe this, for then hee would haue wrought it in his creature; euen as the threatning doth not shew that it was Gods finall pleasure within himselfe that wee should all lye in death, if that wee sinned.

Argument 4.

The second part is again denied: To giue a commandement to my creature, to doe this or that, which I am minded within my selfe he shal not do, is no vntruth, when it is not for to deceiue, but for triall or otherwise: As in *Abraham*, *Offer thy sonne Isaak*, yet Gods will was not to haue him offered; the command, *ergo*, doth not lay downe what was Gods will within himselfe; for these were contradictory in the Diuine will, if hee should be said to will in himselfe at the same time, and not to will within himselfe the offering of *Isaak*: Thus here it is no vntruth for God to signifie this as his will to

Adam, that he should doe vnto life that in charge, when yet it was not his will to haue him with effect performe it; and looke as God in his threatning did signifie as his finall will, that which was not his finall pleasure touching mankind, without any vntruth; so heere.

Argument 5.

The second part is denied, wee doe not affirme the substraction of any grace he had, neyther doth this follow on decreeing his fall, but onely the not superadding of that grace whereby hee would infallibly not haue fallen. Gods decreeing that hee should sinne out of his owne voluntary, doth not diminish any power hee had, whereby hee might haue stood if he would, but doth onely hold backe that grace which would haue made him with effect to will that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand is one thing, the substracting of Grace inabling him to stand if hee would, is another.

Argument 6.

That which he willeth, that he is author of and worketh. Wee distinguish, that which hee willeth so as to command it, that he is the author of to his creature, and that he worketh in him: But to will the being of sinne, is to will that his creature shall of his owne accord without his warrant doe this or that.

Argument 7.

He who gaue strength enough to auoid sin, and forbad it on paine of death, would not haue sinne.

Ans.

Ans. It followeth not, but thus onely, that hee would not haue his creature sinne, so as the blame of it should redound on him: had he willed that he should not haue sinned, he would haue giuen that grace with which hee saw hee would not haue fallen.

Argument. 8.

That is not to be yeelded which maketh God wil a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so farre onely that it should exist, and haue being, for it is good that the euill should be which God disalloweth: or thus, that which hath naturally and intrinsically a positiue contrariety with Gods nature, that hee cannot will, such a thing sinne is not; for such contrariety cannot stand with the impossibility of the diuine nature.

Argument 9.

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it then it is vnto it selfe. If man can determine his will, & no way diminish his power to the contrary; how much more shall God be able? Not to say that though man for exercise be determined to one, yet while hee doth this out of free iudgement, counting it such as hee may doe, or not doe, hee cannot but worke most freely.

Argument 10.

He that is author of sinne, doth not punish it, so farre foorth, or in that respect, in which hee worketh it. Againe, God is not said Author, but of

such things which he doth both morally by command, and physically by inward operation worke in vs: They should say, Hee that punisheth sinne, willeth not that sinne should be, which is false.

Argument 11.

Hee who giueth his sonne to abolish sinne, he doth not allow sinne as good; this followeth, or he would not that it should still dwell in those for whom his Sonne effectually suffereth: But it will not follow, that who so giueth his sonne to abolish it, neuer willed the existing or being of it; these may be subordeyned one to the other.

Argument 12.

That which God willeth for ends, that hee hath need of. *Ans.* God is al-sufficient, not needing any thing out of himselfe, neuertheless vpon supposition that God freely will haue some ends, those things are in some kinde necessary, which his will guided with wisedome chooseth, and his counsell aduiseth as behoofefull to such purpose; thus the being of sinne may be said needfull, so farre as it signifieth a matter aduised by counsell, and chosen by Gods free pleasure, as fitting to such ends which he propounded: The deniall of the wise man is respective to this, that sinners thinke there is such need of their sinne, as may excuse them in sinning; as *Peter* saith, God was not slacke, as men count slacknes, so he saith, God needeth not sinners as sinfull men thinke him to need them.

Argument 13.

It is a circle which Saint *Paul* is not ashamed of,

God

God shut vp all vnder sinne, that hee might shew mercy on all; we see euery day hee woundeth that he may heale againe; hee bringeth to the graue, that he may raise vp.

Argument. 14.

To that in *Iames*, it is true, first, that *God doth not tempt any man*, so as man can excuse himselfe; Secondly, he tempteth not the creature to that which is sinne vnto him, or meerely ayming at the seduction of the creature; for this darkenes of sinne goeth into light, this euill is good, so far as it is an obiect, about which his will may be occupied; Neuertheleſſe God may leade the creature into temptation, suffering the Deuill to tempt, and God may preferre such obiects to his creature, on which he doth see that hee will sinne, and intend that hee shall sinne accordingly as hee doth see him inclined: This is not to be an author of sinning to his creature, but to detect vnto good purpose, the defectibility which hee doth see to be in his creature. It is then denyed that he who ordaineth that his creature shall fall, or willeth it, becommeth a tempter of his creature to fall, or sinne against him: As God willed that sinne should be, so hee willed that it should be by the will of man freely obeying the seducing suggestion of the Diuell, and peruerting by accident such things as should haue contained him in due obedience.

Thus haue I endeuoured to vnloſe this Gordian knot, whichhath exerciſed the wits of the learnedſt Diuines that euer were. In a point of ſo great difficulty, I

presume not peremptorily to define, but submit all that I haue conceiued for the opening of it, to the iudgement of the Church of God.

VERSE 12. Now followeth the end why we are said to haue obtained an inheritance in Christ: In which wee are to consider; First, of the persons. Secondly, the end it selfe. The persons are described from the effect, *their hope*; which is amplified from the circumstance of time, and the obiect about which it was occupied, *Who hoped in Christ first of all*; that is, then when as yet the Gentiles were not called to belieue and hope on him; which here is mentioned to their honour: The end is, *that wee might be to the praise of his glory*, that is, to the setting forth both by wordes and workes of his glorious mercy; so *glory* is taken, *Rom. 9.* as is aboue noted more at large.

Doct. 1. Obserue then, that this is set down in commendation of the Iew, that they first hoped on Christ; whence we learne; That to be brought to faith before others, is a prerogatiue which persons so called haue aboue others: The Iewes had a promise that Christ should be giuen them, & seek them first; It is Israell in whom I will be glorious through thee; accordingly Christ did walke with them, as the Minister of them who were circumcised, and did charge his Disciples to keepe them within the same bounds, *to seeke the lost sheepe of Israell*; Accordingly, a Church was gathered amongst them, though for their number they were but few in Christs time, in comparison of the multitude which would

would not receiue him, yet the kingdome did suffer violence, the poore did receiue the Gospell: yea after his Ascention, the Church in Ierusalem did grow numberſome before the Gospell was carried to the Gentiles: Now this is heere set downe as an honourable circumstance that they did belieue, when yet the Gentiles were strangers from the Couenant. When Subiects haue made a reuolt from their lawfull Prince, those who shall first returne and receiue againe their lawfull King, it is vnto their commendations: Thus 2 *Sam.* 19. 15. it was *Iudah* his praise, to be first in fetching home *Dauid* their King; so for vs who haue made defection from God and Christ, it is our glory to be with the first in receiuing him our true *Dauid* and King: Againe, the first borne hath a priuiledge, and so here it was a priuiledge of the Iew, that he was the first begotten to the faith.

Let vs then acknowledge with honour, this circumstance in others: Haue they beene long in the faith before vs, we must honour this antiquity: The young rise vp before the auncient in nature, so should it be with vs who are babes, when we meet with them who are olde men in Christ: See *Rom.* 16 6. *Paul* mentioning *Andronicus* and *Iunius*, doth not omit this circumstance of honour, that they were before him in Christ; and so hee doth repute it the honor of another, that he was the first fruits of Achaia, 1 *Cor.* 16. *Vse* 1.

This must moue those who are before others, to walke worthy this dignity, by adorning this their age in Christ, with graces correspondent, *viz.* *Vse* 2.

experience, wisedome, weanednesse, all kinde of mortification: Should one of 50. haue no more wisedome nor stayednes, then another at 15. yeare olde, it were able to make their age despised: Let vs looke to this, many that were first proone last, euen as it is with these Iewes, then before all, now behinde all.

Doct. 2. Obserue secondly, what is the end of all our benefits we attaine in Christ, euen this, that wee may set out his glorious grace and mercy towards vs: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Euen as it is the glory of Kings to haue their subiects yeeld them homage, and sweare them allegiance; so this obedience of faith, is a spiritual homage which the subiects of Christs kingdome doe yeeld vnto him. Our redemption, whether we looke at the thing it selfe wrought, or the intention of him working it, is to the prayse of his glory. If Princes out of their clemency send and ransome some subiects, the very deede is much to their glory; so it is in this redemption of Christ. Now the end why wee are bought with a price both soule and body, is, that in both we might glorifie him; the inheritance giuen vs is, to the praise of his glory, yea, all the glory that shall be put vpon vs in heauen, shall be his glory. Looke as the inheritances, dignity, riches, glorious pompe of subiects, is to the praise of the glorious bounty and power of those Kings to whom they liue subiect; So here, see 2 *Thes.* 1. The end

end why wee receiue this inheritance of light is, *That wee might set forth his vertues, who hath called vs into admirable light, and that it might so shine forth before others, that they might glorifie God and Christ.*

Let vs then endeauour our selues to set forth the praise of him who doth giue vs all those spirituall benefits, in which we partake. Let our words, let our workes, let our whole man be at his command, seruiceable to him. The Church in the Canticles shee doth so praise the beauty of her spouse, that she awaketh others: We should so from our hearts set out the praise of our Christ, that others might by our means be brought to inquire after him, and aske, *Who is thy beloued?* Those who finde bounteous Lords on earth, how will they tell of their affability, liberality, of euery circumstance wherein they doe them any grace and fauour? How will they protest themselues deuoted to their seruice, drinking healths vpon their knees to them? how impatient of any thing which doth so much as in show tend to their disparagement? What a shame is it that we should walke, neither feeling our hearts affected, nor yet opening our mouthes to praise him who hath redeemed vs, and brought vs to the hope of an immortall, incorruptible inheritance? *Vse 1.*

Hauing in the end of the sixt verse shewed, that all of vs come to receiue in Christ the grace shewed in time, as well as that which was giuen vs before all worlds; hee doth prooue it, First from benefits giuen to the Iewes, vnto this thirteenth verse; Secondly, from benefits bestowed on the Gen- VERSE. 13.

Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is set downe comparatiuely, illustrated from their former estate in misery. Now in setting downe the benefit, we must first marke the benefit it selfe, which they are said to haue receiued; Secondly, the effect which this mercy shewed them had in *Paul*, whom it moued to pray for them. In the benefit, these particulars are obserueable. 1. In whom they receiued it, *in Christ*. 2. Who receiue it, *euen ye*; for this circumstance (*yee*) is set out as it were in text letters; (*Yee*) *who were before without God in the world, who walked in the vanitie of your mindes.* 3. The order in which this benefit did befall them, which is to be gathered from the precedencie of two other. 1. Of hearing. 2. Of beleeuing. The hearing is amplified from the obiect, which is propounded more indefinitely; the *word of truth*; expounded more distinctly, the *Gospell of saluation*. The second thing going before it, is faith; *in whom also hauing beleeued.* 4. The last thing, is their benefit, which was their *sealing*, in which we consider. 1. Their sealing. 2. The seale and sealer, *viz. the Spirit*; set downe more generally from his holinesse, inherent to his person, from this externall circumstance, that he was the spirit fore-promised. In the fourteenth verse he is described more particularly, from that respect in which hee is to the Saints, *viz. an earnest, &c.*

The summe. As we in Christ haue beene thus blessed, so in him euen ye Gentiles, sinners; when ye had heard the word of truth, the Gospell of your

your saluation, in him I say, euen yee, when yee had not heard onely, but also beleeued, were sealed with the holy spirit, which had beene before promised vnto life eternall. To omit the first circumstance, which hath met vs before, and the second also, which doth giue occasion to consider what impure persons the Lord doth choose to sanctifie; wee will come to the third and fourth points propounded; first handling the generall circumstances of them; secondly, touching those things which may by the way be pointed at in them.

You when you had heard, were sealed with the spirit.] Obs. How God, by hearing his word, doth bring vs to be partakers in his spirit. Hearing is euery where made the beginning of our comming to God; *He that heareth, and learneth from the father, Joh. 6. If ye haue heard and learned Christ, as the truth is in Christ, Ephes. 4. 21. The word hath beene fruitfull in you, from what time you heard, &c. Col. 1.* This was the sense by which first death entred; *Eue* hearing the Serpent, was seduced: and this is the sense by which wee are restored. Looke as the ground cannot be quickned with fruits, till it receiue seede, and the dewes from heauen; no more can our soyle be quickned with the spirit and fruits of the spirit, till by hearing it hath taken in this seede immortall, drunke in this heauenly shower of Gods word. Now it is not euery hearing which is accompanied with the spirit, but hearing with the heart, so as the heart is affected to doe that it heareth. There is a hearing with the eare bodily; thus many may heare, who doe not vnderstand, & *Ergo*, heare, & doe not *Doct. 1.*

not heare. If out-landish men were here, such as did onely know their owne forraigne language; we might talke lowd enough in English, not fearing their hearing of vs. There is a hearing ioyned with vnderstanding, when yet the heart is not affected to doe after it; and this hearing is no hearing also: If one heare vs asking him to doe this or that, if he haue no minde to performe it, we say, hee cannot heare on that side: It must *Ergo*, be such hearing as *Lydea* heard with, whose heart God opened to attend to *Pauls* preaching.

Vse 1. The Vse of this is, to let vs see, that where there is much hearing, yet the word is not there heard as it should be: Who commeth to haue his heart burn within him? to be filled with the spirit by hearing, by being taught being admonished? It is pittifull; We may obserue some like *Iudas*, who was, when now he had heard Christ, and taken the sop, he was filled, but with Sathan; they are viler after hearing then before: & the most like children, when Schooling-time is ended. Nay it is to be feared, that some with hearing, are growne past hearing; as those who dwell, neere the continuall roaring of mighty waters, they waxe deafe, through continuall hearing such vehement noyse, so that they cannot heare any thing at all; so many, the sound of Gods word hath so long beatē their eares, that they cannot discerne any thing in it, what euer is spoken.

Vse 2. Secondly, this must teach vs to attend on hearing: Wouldst thou keepe the spirit from being quenched, despise not prophecie, hearing the Scriptures opened to thy vse. Euen as the Conduit-pipes

pipes carry the water hither and thither so doth the word conueigh the graces of the spirit into our hearts; It is a peale to bed; when men can be without, hearing, not feeling neede of it, as some times they haue done.

Secondly obserue, what word heard bringeth vs the quickning spirit, the word of the Gospell. A mans drooping heart, vpon the comming of some good newes to him, it feeleth as it were new spirits returne to it; so our dead hearts, when God hath made this glad tydings of saluation and pardon of sinne be brought them, there doth returne to them a quickning spirit of peace, and ioy vnspeakeable and glorious. *Receiued you the Spirit by hearing the Law, or by the Doctrine of faith preached? Gal.* 3. 3. And for this cause the ministery of the Gospell, is called the ministery of the Spirit, not of the Letter; because this doctrine doth onely bring vs to receiue the quickning spirit, which doth worke in vs a life eternall. The Law may bring vs to feele our selues dead, *Rom.* 7. but it cannot quicken any: Though when the Gospell hath now quickned vs, it may instruct vs, reforme vs, yea, delight vs in the inner man, *Rom.* 7. many things may helpe vs, when now wee liue, which could not be meanes of restoring vs from death to life. But it may be obiected, the Gospell is said a sauer of death, as well as the Law is said a killing letter. I answere. The Gospell is said so, not that directly the nature of it is to kill, but by accident of mens corruption who reiect and will not obey it, it turneth to their further condemnation; *Doct.* 2.

demnation: As the Kings pardon cannot kill any by it selfe, yet despised by a malefactor, it may double his guilt, and bring him to more hasty and fearefull execution: So the gracious pardon of God, offered in the Gospell, killeth not any by it selfe, saueth many who receiue it, yet despised, it may by occasion worke heauier death and destruction. But the Law doth of it owne nature hold a man now in state of sinne, vnder death and condemnation, and cannot of it selfe bring any to life, who now hath offended; *The words I speake to you* (saith Christ) *they are spirit, they are life*: Euen as the body of the sunne, diffuseth as an instrument, the beames of this materiall light; so it is the Gospell, that instrument of God, by which hee sendeth out the light of his gracious spirit into our hearts.

Vse 1. The Vse of it is, to stirre vs vp earnestly to desire this sincere milke of the Gospell: Euen as there goeth out naturall spirits with the milke the babe draweth from the mother; so the Lord doth accompany this word of his, which the Church ministreth as milke, with that supernaturall spirit, which giueth quicknance to life euerlasting: Euen as we doe daily renew our feeding, to repaire the decay of naturall spirits in vs; so must we neuer be weary of renewing and encreasing that supernaturall life and spirit which we haue receiued from Christ. If thou hast the spirit, heare that thou maist keepe it? if thou wouldest haue it, and wantest it, attend on hearing, remembring how the Eunuch receiued the spirit, *Acts* 8. and how while *Cornelius* and his friends heard

heard *Peter* opening the good word of saluation, the holy Ghost did fall on them, to the wonder of the beleeuing Iewes, who accompanied *Peter*.

And here, before wee passe to the generall Doctrine; note from this, that the Gospell is called, the word of truth; that all Gods promises made in Christ, are true and faithfull; *They are Yea, and Amen*, 2 *Cor.* 1. *They are true, and worthy all entertainement*, 1 *Tim.* 1 5. The whole word is true: For like as the witnesse is, like is the testimony or deposition which commeth from him: Now God is faithfull and cannot lye; but this is attributed to the Doctrine of the Gospel, as agreeing to it, with a certaine excellency before other parcels of the word: For the Gospell is sometime called by generall names, as a doctrine of godlinesse, a Law, a Testimony; Sometime it is described by the author, the Gospell of God; sometime from the obiect, the Gospell of Christ, of the kingdome; sometime from the property, as an eternall Gospell, a good word, a true word, as here; sometime from effects, as in the next words, a Gospell of saluation. Now it is testified to be a word of truth, after an eminent manner, for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadowes legall, which now are vanished. Secondly, the truth of this word is further confirmed to vs then the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Iesus, by a iewry of solemne witnesses, chosen for this purpose, by a multitude of miracles. Thirdly; this property

Doct.

property is the rather annexed to this Doctrine of the Gospell that thus our vnbeliefe might be holpen; for our minde is corrupted with errour, prone to any vnbeleefe, but hard to beleeue these points so high aboue the naturall reach and apprehension of it. Now as a Physitian doth say of his medicine, that it is excellent, not that it needeth commendations, but that he may induce his Patient the better to take it; So God and his Embassadours doe testifie of these things, that they are true, that wee might thus be brought to yeelde them beleefe.

But it may be obiected, that word which biddeth many reprobates beleeue the forgiuenesse of their sinnes, and life euerlasting, that is not a word of truth; but the Gospell doth so. The reason of the former proposition is, because that which biddeth me beleeue a lie, cannot be true; but to bid a reprobate beleeue his sins are forgiuen, is to bid him beleeue a lye. The summe put together, commeth to this; That word which biddeth a man perswade himselfe of that which is vntrue, that is a lying word. First I say, this may be denied, vnlesse I bid him perswade himselfe so, with a minde of deceiuing him. *Abraham* by Gods command was bound to perswade himselfe that *Isaac* was to dye vnder his owne hand, yet was not that a lying word, by which God spake to him, because the intent of it was but to proue him: Some say he was bound to thinke so, vnlesse God should countermand and reuerse his former command. Ans. *Abraham* did absolutely beleeue it; and *Ergo*, did not comfort himselfe

To beleeue that my sinnes are now pardoned me, and that I am saued; this is not the first act of faith, but followeth them when now a man doth see himselfe to be iustified in Christ.

himselfe, by thinking God might call backe his former precept, but by considering that God could raise him from the dead: Much more may God bid the reprobate believe this or that, while hee doth it but to evince their contumacy, and doth see well how farre they are from believing any such matter.

Secondly I answere, that the second part of the first reason is not true; God doth bid them believe on Christ to forgivenes of sin, he doth not bid any reprobate directly believe that his sin is forgiven.

Vse. O then let vs take heed that we do not give God the lye in al these things which he promiseth to vs; Every man will blesse himselfe from this iniquity, from charging God with falshood in word, yet no man is afraid to doe that with his deede, which he trembleth to pronounce with his lips: as wee may deny God not by word onely, but by worke; so wee may make him a lyer, not onely by charging falshood on him by word of mouth, but by our deed, going away, and not heeding all the grace he offereth vs in Christ; He *that beleeveth not, maketh God a lyar*, 1 *Ioh.* 5. 10. Should one promise me an hundred pound, doing this or that, though I should not tell him hee did but gull mee with words, yet should I goe my way, never heeding what had beene promised, never endeavouring performance of the condition on which I might claime the benefit offered, by doing this, I should shew plainly that I did not take for truth that I heard spoken; so it is betweene God promising to vs on believing and repenting, and our turning our backes on him

without endeauouring after these things.

Vse 2. This must strengthen our faith toward the promises of God: O they are purer then siluer seauen times fined. Should an honest man in telling vs any thing, when he came to this or that which hee saw vs not easie to beleeue; should he interfert but this protestation, that what he would tell vs he knew it most true, we would the easlier receiue it, and giue credit to it; how much more when God doth condescend so farre to our infirmity, as not onely to tell vs these things, but to testifie to vs, that they are truth it selfe?

Secondly, it might be noted here, that the Gospell is such a doctrine, as worketh saluation; Gods power to saluation, it may well be called a good spell, or word, for it bringeth vs the tidings of all our good. First, it bringeth immortality and life to light. Secondly, it offereth vs the grace of forgiuenesse, and life euerlasting. Thirdly, It is Gods instrument, whereby hee worketh faith, receiuing these things. Fourthly, it is the word of Grace which must build vs vp, and bring vs to that blessed inheritance, *Acts* 20. 32. But I haste to the things remaining in this verse.

Doct.3. The 3d. general doctrine is, that it is not enough to heare, but we must beleeue, before we can be partaker of the good spirit of Christ, *Gal.* 3.14. *By faith we receiue the spirit of promise*: The Gentiles hauing heard and beleeued, God did giue them his spirit, *Acts* 15.7.8. *Hee that beleeueth, riuers of water shall flow from him*, which is spoken of that spirit which they receiue, who beleeue on Christ, *Iohn* 7. 28.

This

This fore-promised spirit, is first in the fulnes of it receiued by Christ our head, *Acts* 2. 33. and from Christ it commeth to vs; for *from his fulnesse wee receiue Grace for Grace.* Now looke as a member cannot receiue those spirits from the head which cause sense and motion in the body, but they must be vnited with the head, so it is heere, wee cannot haue this spirit from Christ our head, but wee must by this sinew or nerue of faith be vnited to him.

But how can we receiue the spirit by faith, when we cannot belieue before we haue the spirit? Some thinke that wee haue first actuall grace, that is, that the spirit as an ayde without vs, doth make vs actually belieue, that so the spirit afterward by habit of faith, and all other sanctifying graces, may come to dwell in vs. Now they would answere, that though wee cannot belieue without the outward aide of the spirit, yet we might belieue without the spirit, by any supernaturall habit dwelling in vs; but this is the error of the schoole: for wee are said to haue a spirit of faith, before we can bring forth the act of faith, 2 *Cor.* 4. *hauing the same spirit of Faith wee speake.* Againe, no externe helpe can make vs bring foorth good fruit, till it make vs first good trees; and a blinde man may be lifted vp to see, without a faculty of seeing, as well as an vnbeleeuing man lifted vp to an act of Faith, without a faculty, a supernaturall habit of belieuing: Wee, *ergo*, are said beleeuing to receiue the spirit, because then wee receiue it more fully and manifestly, dwelling in vs to our

sanctification and assurance, touching our redemption.

Vse 1. Wherefore let vs labour by faith to be one with Christ; let vs eate, as it were, and drinke him, by beliefe on him, then shall wee feele the quickning spirit comming out of him; yea let vs striue for a further measure of faith; for the wider the mouth or necke of a vessell is, the more it receiueth, the faster it filleth; so heere, the more our faith dilateth it selfe, the more abundantly doth this spirit flow into vs from Christ.

Vse 2. We see the idoll faith which many rest on, for it bringeth them not to be partakers of a holy spirit, nay their faith is accompanied with a spirit of sensuality, fleshly prophanesse, filthinesse, couetousnesse, euen such a spirit as is fit to come from a groundlesse and fruitlesse presumption.

Thus hauing considered the benefit in generall, wee will sift it more particularly; for hee doth not barely say, in whom when ye also had belieued, ye receiued the spirit, but *ye were sealed with the holy spirit fore-promised*. Two things are to be marked; 1. The sealing, which doth figuratiuely signifie a singular confirmation giuen to faithfull ones touching their redemption: The seale, the holy spirit, that is both the person of the spirit dwelling with vs, and the graces of the spirit inherent in vs, which is here said a spirit of promise, because God had fore-promised to put his spirit into our hearts, that his word and spirit should neuer leaue the faithfull seed; that he would poure out the spirit on all flesh; which solemne promises make me thinke that this phrase is

in

in this sense rather to be constred, as *Gal.* 3. 4. Wee are said by faith to receiue the promise of the spirit; that is, the spirit of promise, or that had beene promised, as here it is vttered.

First obserue, that the faithfull are as it were by seale confirmed, touching their saluation and full redemption; for this is to be supplied from the 4. *Chap* 30. *ver. Who confirmeth vs, who hath annointed vs, yea, who hath sealed vs*, 2 *Cor.* 1. As God did seale his Christ, as the person in whom hee would be glorious by working our redemption; so he doth seale vs who are beleuers, for persons who shall haue redemption by him. Euen as persons contracting doe mutually seale and deliuer each of them their deedes in seuerall: so betweene God and the beleuer; the beleuer doth by faith set to his seale as it were, that God is true in that which he promiseth, *Iohn* 3. 33. and God he doth *seale* vnto the beleeuer, that he shall be infallibly brought to the saluation hee hath beleued; for to seale vp beleuers to redemption, or to seale redemption to beleuers, are heere equiualent. Looke what a seale set on any thing doth, it agreeth well to beleuers: For first a seale maketh sometimes things sealed secret; Thus the graces of the spirit make beleuers vnknowne to the world, who haue not receiued the same spirit with them, yea such as none can ordinarily know their happinesse beside themselues: *My loue is like a fountaine sealed; for this cause the World knoweth you not, because it knoweth not the Father*, 1 *Iohn* 3. 2. Secondly, a seale doth distinguish; thus the beleuers are a peculiar to God,

Doct. 4.

are set apart; as the first fruits of the creature, are taken out of the world. Thirdly, A seale doth make things authenticall: Thus measures, cloathes, deedes, any thing by the seale comming, is confirmed and warranted in the kinde of it: Thus beleiuers they haue that giuen them which doth fully assure their saluation alwaies, yea, which doth not onely make it sure in it selfe, but sometime put it out of all doubt with them, that they can say, they know whom they haue beleiued, and that hee is able to keepe their saluation they haue trusted him with to that day. Looke as Kings when they take any to great offices, or to haue & hold lands, matter of inheritance heere or there, they giue their seale, that they may the more secure it vnto them; so doth God to vs, when now hee taketh vs beleiuing to that heauenly inheritance. But it may be obiected by many beleiuing hearts, wee finde no assurance, but much doubting euer and anone, though wee hope wee haue and doe truely beleiue. *Answ.* It is one thing to haue this or that surely by deed and seale confirmed, another thing to know that we haue a thing so sealed: As men in earthly things may haue sure euidence for this or that, and yet not alwaies know the certainty of their hold, and so doubt causlesly, thus it is in beleiuers, they haue their redemption euer surely sealed, but not knowing the certainty hereof in themselues, they are yer-while subiect to doubtings.

Vse 1. The Vse is, that seeing God hath thus sealed to vs our saluation, we shold, *Ergo*, labor to be fully perswaded touching this his grace toward vs. Though true

true beleeuers are not alwaies sure of their saluation in their sense and iudgement, yet they should euer striue to this; For as men would be trusted confidently, in that they promise and seale; so God much more would haue vs be secure, touching that which he hath promised, written, sworne, outwardly and inwardly sealed.

Let vs all striue to get our selues sealed to redemption, seeing God doth seale those whom hee will deliuer in that great day; If we be not in this number, we shall not escape damnation. Euen as in the ninth of *Ezechiel*, and *Reuelation* 7. those were kept from the iudgement spirituall in the one place, corporall in another, whom God had sealed and marked thereto, so is it here, &c. *Vse* 2.

The last point followeth, *viz.* That the holy spirit, and the graces of the spirit, are the seale assuring our redemption, the seale sealing vs to redemption. For assurance of outward things wee haue onely the seale sealed on waxe, or otherwise, wee neede not the Signet sealing; but wee are confirmed touching saluation, both by the spirit of God, who is as it were the seale sealing, and by the graces of the spirit, which is as it were the seale sealed and printed vpon vs; yea, these two, both of them are together as a seale, while it standeth vpon the matter which it now sealeth. Looke as the Kings of England graue on their broad Seale their owne image, & so print as it were their owne picture in this or that which they seale: So our God by his holy spirit, essentially like himselfe, he doth print vpon our soules, his owne image; vpon vs I say, *Doct.* 5.

say, whom he sealeth to redemption.

Now, that both Gods spirit and this image of God in vs, doe as it were seale vs vp to saluation, is plaine. For first of the person of the spirit, it is spoken, *Rom.* 8. that *it beareth witnesse to our spirits, that we are Gods children, and heires with Christ.* The spirit of God doth by his owne testimony in speciall manner confirme vs and assure vs this way. Now for the other, *We know by this*, saith Saint *Iohn, that we are translated from death to life, because we loue the brethren.* Now seeing it is the holy spirit dwelling in vs, and Gods holy image in our soules, which seale vp our saluation: How should wee labour for the spirit and for holinesse, without which none shall euer see God? Had wee great matters to be conueied to vs, though all were concluded, and the instruments ready drawne, yet wee could not rest till we had got all sure sealed; so it is with vs, we should not rest, but seeke this holy spirit, that we might see our heauenly inheritance safe and sure, euen sealed within vs.

Secondly; We see by this, that the seale is Gods holy spirit, that God doth not intend by sealing, to make our saluation certaine in it selfe, but to vs also: For he who sealeth vs with such a seale which we may know, hee would haue vs assured in our selues, touching that to which we are sealed: But the spirit may be knowne of vs; for that which is a signe manifesting other things to vs, must needes it selfe be manifest. Now Saint *Iohn* saith, *By this we know God dwelleth in vs, and we in him; because he hath giuen vs of his spirit*: Vnreasonable Sheepe cannot

cannot know the markes wherewith they are marked; but reasonable sheepe may know the seale wherewith they are sealed.

Thirdly, we may gather how fearefull the state of such is, who wil scoffe at the spirit, at Purity, Holinesse: Surely as God hath his seale, so the Deuill hath his: when hee filleth men with darkenesse in middest of teaching, hardens their hearts till they know not how to be ashamed and penitent, filleth them with hatred and scorne of such as are more conscionable then themselues, it is a presumption God hath giuen them vp to the power of Sathan, that hee might seale them to eternall damnation.

VERSE.14.

Who is the earnest of our Inheritance, vntill that redemption, purchased to the praise of his glory.] Hee commeth to describe the spirit more particularly from that which he is vnto vs. First, for the words: It is to be marked that he speaketh not of the spirit as a thing in the Neuter gender, but vseth the article Masculine, to point out the person of the spirit; and our English relatiue *(who)* doth more distinctly answer to the Greeke, then (*which*). This word *(Earnest)* is in the original tongues more large then our English, and may signifie pledges, pawnes, hostages, as well as earnest, which is in contract of buying and selling onely exercised, and is a giuing some small part of a sum, to assure that the whole shall be tendred accordingly in due season. *Inheritance* is put for that consummate inheritance of glory, kept for vs in heauen, 1 *Pet.*1.

Vntill the redemption,] not for the redemption; it

it is the same proposition which we read *chap.* 4. 30. The redemption is heere to be vnderstood, not of that which we are said to haue, *ver.* 7. but of the redemption of the body, or of the full liberty of the sonnes of God, which is kept till that great day.

The summe is: Ye are sealed with the spirit who is in you with his gifts, and is vnto you as an earnest in hand, assuring you that you shall haue that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalfe, till that redemption of glory befall you, which is purchased to the praise of Gods glorious mercy.

The parts are two: First, that the spirit is said to be *an earnest of our inheritance*; Secondly, the durance of time, in those words, to, or *vntill the redemption*: which is described from the property adioyned, a *redemption purchased*; secondly, from the end, *to the praise of his glory.*

Doct. 1. First then that he changeth the gender, and speaketh of the spirit, as a Person who is, it is to be marked, not onely as confirming the spirit to be a distinct person from the Father and the Sonne, and also giuing vs to consider that we haue the person of the spirit dwelling with vs, and the gifts and graces wrought in our soules. It is not with the spirit and his gifts, as with the Sunne and his light, the body of the Sunne being in the heauens, when the light is with vs heere in earth; but wee are to conceiue the spirit himselfe dwelling in this sanctuary of grace, which himselfe hath erected in our soules. This by the way.

The

Doct. 2.

The maine point to be marked is, that the spirit doth not onely as a seale, but as an earnest pennie giuen vs from God, confirme vnto vs our heauenly inheritance, assure vs that we shall receiue in due time the fulnesse of grace & glory, 2 *Cor.* 1. 22. *Who hath giuen vs the earnest of his spirit in our harts*: Euen as men doe assure others that they will pay them the whole summe due for this or that, by giuing an earnest; so God doth make vs, as it were, part of paiment, doth execute in part his gracious promise, that we may be the better ascertained touching his gracious purpose of bringing vs to that our heauenly inheritance: He knoweth our vnbelieuing molde, and *ergo*, omitteth no meane which may help vs forward to assured perswasion.

There is twixt an earnest and the spirit with the grace wrought in vs, great resemblance. First, an earnest is part of the whole summe, which is in regard of this or that, to be paid in times appointed; so the spirit we haue, and grace, is the beginning of that glorious being wee shall receiue, the same for substance, differing in degree.

2. An earnest is but little in comparison of the whole; twenty shillings is earnest sufficient to make sure a summe of an hundred pound: Thus all wee haue is but a small thing in comparison of the fulnesse we looke for, euen as the first fruites were in comparison of the full harueft.

An earnest doth stay with him that receiueth the compleat summe: a pledge is giuen back when the summe vndertaken is fully performed.

3. An earnest doth assure him that receiueth, of the honest meaning of him with whom hee contracteth; so the spirit and grace which wee receiue from God, doe assure vs of his setled purpose of bringing

bringing vs to eternall glory.

Vse 1. The Vse is, first to be fully perswaded without doubting, that God will bring vs to that perfect redemption both of soule and body: We are not to doubt about that which God by earnest, by pledge and pawne confirmes vnto vs; though we will not believe a mans word, nor trust his Bill or Bond; yet vpon sufficient pledge or earnest, we will deale, no whit fearing our man, though hee be neuer so weake; and shall we not trust to God, for that for which we haue so good a pawne lying with vs? But because this is a point controuersall, I will set down my iudgement briefly; concerning it, *viz.*

Whether wee may in ordinary course be infallibly perswaded touching our saluation.

The truth is, Christians may come to it: That which is sufficiently confirmed on Gods part to Christians, and that whose confirmation may be sufficiently receiued on Christians part, concerning that they may infallibly be assured; but God hath sufficiently confirmed it, as is plaine by his Word, seales, oath, pledge, &c. and what God offereth or confirmeth so, we by faith may receiue it; for faith doth inable vs sufficiently to believe that God reuealeth to vs: Now his will to saue vs, by all the former is particularly reuealed, as wee shall show further hereafter. That which maketh vs vnable to haue sound ioy, hearty thankefulnesse, courage to proceed in a godly course, that is contrary to the truth: But to take away this certaine perswasion of our inheritance doth this: How can I ioy in a thing which I know not whether I shall haue it or no? I meane

meane with sound and full reioycing? How can I be thankefull for that which I know not whether euer I shall get it or no? How can a man haue heart to proceed, while he cannot know whether he is in a course right or wrong, and cannot tell whether all hee doth will come to any thing yea or no? To explane the truth more fully, I wil open these foure points. 1. What this certainety is. 2. On what grounds it riseth. 3. In what state the faithfull attaine it. 4. That the sence of it may alter euen in those who haue attained it.

1. This certainty is no other thing then the testimony of a renewed conscience, which doth witnesse through the spirit, that wee are in state of grace, and that we shall be brought by God to life euerlasting. I call it a testimony of the conscience, for the conscience doth not onely show vs what we are to doe, what state we should seeke to get into, but it doth witnes & giue iudgement about that we haue done, and the state we stand in, be it good or euill. The conscience accuseth of sinne, and witnesseth to a man that hee is in the state of damnation; it doth witnesse to a man that hee is in state subiect to Gods temporary displeasure, and so likewise that a man is in such state as that God will shew him fauour for the present, and bring him to see his promised saluation: That it is a testimony of our spirit, that is, our conscience renewed, it is plaine, *Rom.* 8. 16. That our spirit doth witnesse it, through the spirit witnessing our state vnto it, is plaine in that place: also, *The spirit of God doth witnesse with our spirit*; and *Rom* 9. 2. *My conscience beareth*

beareth me record through the spirit; for the conscience doth but speake it as an eccho; that it testifieth to vs both our present estate of Grace, and our inheritance with Christ, it is euident there also; Nay, when the conscience, through the ministry of the Law, doth testifie to a man his state in sinne, and vnder the curse, it is through the spirit of bondage that it doth so testifie, this being the office of Gods spirit, to teach vs to know the things bestowed on vs, 1 *Cor.* 2. 12. to worke in vs not faith onely, but spirituall discerning of those things which are wrought in vs, and looke toward vs beleiuing.

The conscience doth testifie this, partly through faith beleiuing it, partly through discerning the faith, loue, obedience, which are by Gods spirit brought forth in vs, 1 *Iohn* 4. 16. *Wee haue knowne and beleeued the loue the Father beareth vs.* I know whom I haue trusted, and that hee is able to keepe my saluation committed to him vnto that day, 2. *Tim.* 1. 9. Faith may receiue what the Word doth testifie, but there is a word testifying thus much, that my particular person beholding the Sonne, and beleiuing on him, shall haue eternall life, and be raised vp at the last day; that there is no condemnation to me being in Christ; that he who hath begun his good worke, is faithfull, is constant, and will finish it also; that Christ is made of God, not onely an author, but a finisher of my faith, not only a iustifier of me, but a perfect redeemer; that I being iustified and called, shall also be glorified: Neyther could *Iohn* with the faithfull beleiue

Ioh 6. 40.

Gods

Gods loue toward them in particular, if some word did not show it: Neyther will the Papists say that all of them were priuiledged with singular reuelation: For though no word expresly say thou *Thomas* beleeuing shalt be saued, yet that word which saith, *euery one beleeuing shall be raised vp*, that word saith, I *beleeuing shall be raised vp*; Otherwise wee might aske what word saith, thou *Thomas* shall not kill, steale, &c. if the generall did not sufficiently containe euery particular person?

But it will be said, How doe you know that you truly beleeue? To which I answer, comming to that second ground, by a gift of distinction or vnderstanding, wee know these things wrought in vs by God, and by discerning these things, wee are assured touching that full saluation promised to vs. First, that wee may know them, then that these knowne doe further assure vs: *Paul* did know on whom hee had beleeued; How could we say euery one we beleeue, if we might not know it? Can we speak that truly wherof we can haue no certainty? Thirdly, when I see one, or trust to any, promising me this or that, I know I see him and trust to him, rest on him for that he hath promised: Shall I by faith see Christ the Sonne, and rest on him, and yet know no such thing? Wee may know wee haue some kinde of faith, but not that wee haue the true liuely faith. *Anſ.* S. *Paul* bids vs, to *try and proue our selues whether wee haue not that faith, by which Christ dwelleth in our hearts*, which is the faith of such as are accepted with God, 2 *Cor.* 13.5.6. Now to bid mee make search and examination for that which 2.

which cannot be found out, were ridiculous. Our loue to God and our brethren, by which we know our selues translated from death to life, wee may know also. S*t*. *Iohn* maketh it a signe of our being translated; *Ergo*, it may be knowne. Signes manifesting other things, must themselues be more manifest. Secondly, hee that may know hee hath true faith, may know a *priori*, that hee hath loue also: for loue is in true faith as the fruit in the root, from which it springeth: We loue God when now wee haue found that hee loueth vs first. Now by faith we perceiue God to beare vs loue, & be reconciled, for God doth offer his loue to mee believing. Againe, if I loue men, I know my loue to them, yea, and in what degree I beare them loue: Shal I loue God to the denying of my earthly profit, yea my life often, and not be able to know that I loue him? Were this true, when Christ asked *Peter, Loueſt thou me*, he should haue answered, Lord, thou knoweſt wee cannot tell truely whether wee loue thee. Againe, S*t*. *Iohn* saith, *By this wee know that we loue him, if wee keepe his commandements*: If any say we know that we haue a naturall loue, but wee are not sure that wee haue this Christian loue. Againe, many Christians thinke they haue true loue, yea *Peter* himselfe was deceiued in his loue. *Ans*. The loue of a meere natural man to God, is as like Christian loue, as an apple is like an oyster; and therefore we passe by it. Christians are eyther enlightened onely, and not sanctified, or sanctified also with their enlightning: The former may thinke themselues to haue loue, not hauing it; but because a man

a man dreaming, or running vpon some mistake, may be deceiued, shall this preiudice, but that a man waking may iudge truly of this or that which is before him? A man that hath no charity, thinketh himselfe to haue it; therefore one that hath it, may not iudge infallibly that he hath it? Now for those that haue it as *Peter*, they may be deceiued, not in iudging simply of the thing, but of the measure of that which is circumstantiall in their spirituall life, not in that which is substantiall. *Peter* was not deceiued in thinking that hee had faith and loue, but in presuming aboue his measure. Thirdly, wee may know our workes, which are fruites growing from the tree of grace in our harts. *S. Iohn* maketh them signes which doe euidently declare loue, *ergo*, they are manifest. Hee who knoweth when he doth sinne & swerue from obeying God, hee may know how farre hee obeyeth God; they who doe spiritually obey God, eyther they know it, or their consciences are not priuy to that they doe, cannot beare witnesse and iudge of that they doe; but this is false. *Pauls* conscience did testifie to him, that hee did walke in simplicity, according to the Grace of God. True it is, that for the outside, the works of vnsanctified men are like to the workes of the sanctified, but they are without the life and spirit which is in the worke of a true beleeuer, to which he is no lesse priuy, then to the externall worke which commeth from him. To conclude; they who haue the testimony of a good conscience, may know that they obey God sincerely: But Christians may haue the testimony of good

consciences. Beside that, the spirit doth teach our consciences to beare witnesse of the griefe and ioy we haue, and so by consequent of all wee doe according to good. Now the conscience as through faith so discerning these things, doth testifie to vs from these our saluation, which he hath promised, and God will not forget to finish what hee beginneth. Should a King promise to erect some Colledge, and giue liberall maintenance to Students in it, wee are certaine by a humane faith, that hee will doe such a thing, though it be not begun; but when now the foundations were in laying, then we should not onely belieue his purpose, but in part know it by that we saw executed, and by that we saw in execution, wee would assure our selues the thing should be finished. But heere it will be obiected that though knowing these things wee might come to see our selues in present state of grace, yet we cannot be sure of our saluation, vnlesse wee could know that our faith, loue, and obedience, should perseuere to the end. To this I answer, that the Scripture could not say that he that belieueth hath an euerlasting life, that there is no condemnation to them that are in Christ, did it not take our faith and the fruites of it to be such, from which wee should neuer fall, through the power of God; and this the conscience commeth to know by faith in God, conceiued through such promises as these; *I will make you walke in my commandements*; *I will put my feare in you that you shall not depart*; *I haue begun my worke, and I will perfect it in you*; *I am author and finisher of thy*

thy faith; it is my will thou shouldest haue eternall life, and be raised vp at the last day. Now though the conscience doth testifie this our present being in fauour, and our future saluation; yet it doth not this in euery state of a belieuer. For first there is a state in which faith is a smoaking weeke, desiring that it could belieue, rather then getting vp to feele it selfe belieue. Againe, though faith be not troubled, but doth quietly stay on Christ, and taste God good in letting them finde peace with him, yet such is the infancy of spirituall vnderstanding in Christians now first conuerted, that they doe not returne into themselues, and iudge of that they doe, and of the great consequence which followeth from that which they doe. Hence it is that they will tell you they finde God good to them, and goe on cheerefully in duties for the present, but they come not to behold the stability of their saluation for time to come. There is a state in which faith is exercised with temptation, from vnbeliefe or otherwise, by which opposition the soule is kept from attaining this certainty, being encountred with doubtful appearances, which it cannot wel answer & cleare for the present. There is a state wherein faith is now grown vp, & either hath out-wrestled, or otherwise is exempted from knowing such temptation; and the faithfull in this state doe perswade themselues, that Gods mercy, and truth, and power shall carry them through vnto saluation. Looke in 1 *Pet.* 5. *v.* 11. *The God of Grace, who hath through Christ called you vnto eternall glory, when you haue a little suffered, he perfect you, stablish you, strengthen you, ground you sure.*

Lastly, when now our consciences are come to testifie through faith and experience, this happy estate, we are subiect by neglecting meanes, by falling into some more grieuous sinne, by secret desertions ere-while to lose for a time this comfortable perswasion, the spirit not speaking in vs by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraued, as we see the like befall the naturall reason and senses. Wee see through melancholy what reason commeth to imagine, how the eye thinkes it sees things yellow and redde, when they are nothing so; the taste things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sinne, guilt, wrath, angry desertion ouer-lay it, it seemeth to see euery thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to set downe, that we might conceiue the nature of this point more fully. One thing is to be answered which seemeth to me of greatest moment, namely, that this doctrine doth leaue no place for feare, but breedeth presumption; but this is vtterly denied: for the grace and mercy of God beleeued, breedeth loue of God, and consequently true feare, which is opposed to senseleſſe stupidity and carnall presumption, though it casteth out feare, which proceedeth from vnbeleefe.

Secondly, such who may be certaine of saluation by faith, they may be secure, if they did not as well stand in this grace by faith, as first enter into it; but this wee teach with the Scripture, and *ergo* our doctrine

doctrine doth show that those who see this Grace, haue still need to looke to Christ the author and finisher of it, that they may so stand in it vnto the end.

Thirdly, it is false that such as are sure of saluation haue no cause to feare, vnlesse no other euils but finall damnation need to be feared; but while the soule is subiect to bring vpon it Gods temporary wrath, sicknesses spirituall, hellish anguish to the sense of it, there is still left cause enough to feare.

Let vs then detest that damnable doctrine which doth condemne this particular perswasion, as presumptuous heresie, which maketh the spirit play all-hid in vs, so that wee cannot know what wee haue, what wee doe, what things abide vs through Gods mercy. Yea let it reproue many of our conceits, who haue left popery, and yet thinke that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient. *Vse 1.*

Seeing the spirit we haue is but as an earnest, a small thing in comparison of that whole summe; let vs not be dismayed though our knowledge and faith be but little: The imperfect life in a babe, is life as truely, as that life which a man attaineth at his constant age. Though wee must not take occasion to liue in lust with a litterall knowledge and common profession, as many do from hence, that all is imperfect and nothing which we obtaine here; yet hauing the Grace which doth make vs in any measure cleanse the heart, though it be neuer so little, *Vse 2.*

euen hence we are not to be discouraged, seeing it may be little, and yet a true earnest of that fulnesse to be giuen vs.

Vse 3. Lastly, How should wee labour both to get and keepe this holy spirit; holy in it selfe, making vs holy in whom as Temples it dwelleth? Men if they deale in great matters, they loue to get earnest and good ones; the fuller earnest, the more security. Againe, they keepe and esteem an earnest more then other money, which hath no such reference to further matters, as that hath: so it should be with vs. Let vs then desire this spirit of Grace at him who giueth it: Let vs not despise good meanes, and so quench it: Let vs not by not heeding the suggestions and inspirations of it, grieue it: Let vs frequent the company of those who are spirituall, able to quicken vs in this kinde.

Doct. *Vntill the redemption purchased, &c.*] Whence first obserue, that the spirit abideth with vs as a pledge confirming vs til our redemption, our full redemption. First, that it abideth. Secondly, as an earnest or pledge. *Isa.* 59. *v.* 50. God promised that his word and spirit should neuer depart from that blessed seede, and all those who should be borne after a sort of him: and *Rom.* 8. the spirit of Christ is said *to dwell in vs who are Christs*: Yea, so that it shall at length quicken our mortall bodies: the seed of God is said to abide in those who are borne of God that they cannot sinne; but I will not prosecute this heere, which I haue done elsewhere. It abideth a pledge, confirming that full redemption: for euen soules now perfected haue the sanctifying graces for

for substance, which heere they had, though their faith and hope be changed into sight and quiet expectation, and by that executed in their spirits, they doe expect the consummation of glory, both in body and soule. But it may be said; Doth the spirit leaue vs at the time of our full redemption? No, but though it dwelleth with vs, yet it ceaseth to be a pledge of further matter; euen as the money giuen a man in earnest bideth with him when hee hath the whole summe payed, but it is no longer an earnest of further money to be receiued.

This then is our comfort, who haue found this holy spirit dwelling and working in vs: Though it may leaue such as *Saul*, whom it neuer sanctified, yet it shall neuer depart quite from them whom it hath in truth sanctified, but they shall like *Dauid* then haue it praying in them, that is, teaching them to pray, when they thinke themselues most deuoid of it. *Vse.*

Obserue lastly, that he saith we haue a pledge giuen vs, till the redemption come which is purchased for vs; that heere the faithfull see not themselues fully deliuered: *Wee are the Sonnes of God, but it appeareth not what wee shall be*; wee beliene life euerlasting, we doe not see it, yet we by nature lye in darkenesse of sinne and miserie, God will haue our light return successiuely, euen as the light of the Sunne, which shineth from one degree to another, till it come to full strength, *Prou.* 4. There is a double redemption, the one which we haue by faith, *vers.* 7. the other which we shall haue in that great day; This redemption belongeth immedi- *Doct.*

ately & directly to man, to the creature mediately; for in that great day the creature shall be changed from the vanity and bondage of corruption to which it is subiect. As the first *Adams* treasonable defection, deserued to be punished both in his person, and in all the things which appertained to him; so it was meet that the second *Adams* obedience should not onely restore man, but the creature also which might any way be a fit appurtinance to him in his state of glory. But one may ask what vse there shall be of these visible heauens, of the earth, when mans mansion is prepared in those third heauens? In these things we are not to be curious: What if God wil haue them stand as a monument of his former power, wisedome, goodnes, toward vs in our pilgrimage? Againe, wee see it is a state belonging to earthly Princes, to haue houses here or there, which sometime through all their raignes they doe not once visit. What respecteth man, ye may finde in that I haue written on the 13. verse.

Vse 1. The vse is, to encourage vs equally to beare the euils which presse vs: Had we nothing to complain of, our redemption might well seeme already past. O this is our reioycing, heere wee know misery in many regards, but our Iubilie, our year of redemption hasteneth: God doth so feast his children, that hee will haue their best dish last. When trauellers set out in the fogge and darke mist of the morning, it doth comfort them that they know the day is at hand, and they shall haue it fayrer and fayrer: On the contrary, if thou getteſt not this pledge of the holy

holy spirit of Christ, thou hast receiued thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternall night, a reckoning which wil be more bitter, then the pleasures of sinne haue seemed sweet.

VERSE 15.

Hauing thus laid down the benefit, he commeth to mention the effect which the consideration of it wrought in him, which reacheth to the end of this chapter, wherein two things may be obserued. 1. The occasion, in this 15. *verse*. 2. The fact; which hath two parts. 1. His thankesgiuing. 2. His prayer. Concerning the latter; first we haue set downe that he prayed. 2. What hee prayed, in the end of the 16. *verse*, and so downward. In setting downe the occasion: 1. Wee are to consider the Apostle his hearing of them. 2. What hee heard of them, which was, first *their Faith*, et downe with the obiect of it, *in the Lord Iesus*: secondly, their Loue, which is amplified from the obiect, *to Saints*, from the quantity and extention of it, *to all Saints*. The verse hath nothing difficult to be explaned.

Doct. 1.

Obserue first from this, that *Paul* getteth heeresay how the matter of grace went amongst them; that Ministers must labour to know how grace goeth forward in those with whom they are to deale. This was the newes that *Paul* asked after; his desire was to be certified of this before all other things. Thus *Epaphras* told him of the *Colossians* estate; thus hee learned out the famous faith of the Romanes; thus hee learned by some of the house of *Cloe*, the state of the *Corinthians*: Naturall men wil inquire & hearken after the health of their friends, how they are

are in body and estate: Thus this spirituall man, he was still learning how the soules of the Churches prospered; It behoueth shepheards to know their flocke. Naturall parents if they haue children at the vniuersity, they will inquire how they goe on in learning and vertue: Thus this Father of soules absent from them, could doe no other but bee delighted to learne how they did grow toward God.

Vse. Which thing may checke many Pastors nowadaies, whose Epistles if one reade, you shall finde nothing they listen after but newes, like those Athenians, *Acts* 17. newes fitter for men that follow the Exchange, then for those who are Fathers in Churches. Againe, this doth shew how wide they are, who thinke it curiosity in Ministers, if they look into the manners more neerly of their people: What need they busie themselues, & thrust their oare into other mens boats? For a priuate person without any calling to be inquisitiue, and to prie into others, that I may know how to come ouer them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end he may discharge his duety more fruitfully, it is no other thing then God requireth for the good of people. Some who would heare nothing but *omnia bene*, would haue Ministers quiet men, stop their eares with waxe, & neuer weare their eyes about them, but when they haue a booke in their hand; but alas, they consider not that Ministers are shepheards, watchmen, ouer-seers, &c. and that this is the key which openeth them the way

way into all the parts of their duetie, *viz.* the knowledge of their states to whom they are to speake.

Secondly obserue about what the faith of these *Ephesians* was occupied, euen about the Lord Iesus Christ. We reade sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing, but that the first may be conceiued, as propounding Christ the simple obiect of faith: The second phrase noteth Christ the obiect, together with our adhering to him: The third, noteth Christ the obiect, our inhering in him, together with the word prounded, as the way and meane by which we come beleeuingly to inhere in him; for that distinction which some make, following some of the auncient, is not by Scripture warrantable, which doth indifferently appropriate these two phrases to the Saints, to beleeue in the Lord Iesus, and to beleeue on him. Christ is euery where made the thing which faith imbraceth to saluation; *So God loued the world, that he gaue his Sonne*, whom he hath set forth a propitiatory sacrifice, through faith on his bloud: Through faith on him we hope to be saued as others; not that Christ is the onely obiect, about which faith is exercised; but it is the principall of all others, and the sole obiect about which it is occupied, that it may obtaine righteousnesse and life euerlasting; otherwise, as faith is called iustifying faith, not that to iustifie is the sole adæquate or full act of it; but because to iustifie to life, is the most eminent act of all others; so it is

Doct. 2.

is said to apprehend Christ, not that Christ is the adæquate, the full obiect of faith, as colour is of sight; but because it is the most eminent of all other. In like sort, Loue is called the loue of God, not that the same loue wherewith wee loue God, doth not loue men also; the contrary whereof, see, 1 *Iohn* 4.12. but because God is the most excellent obiect, about which it is conuersant. Further to open this point. 2. Things must be showed; first what faith in Christ, or on Christ is; secondly, why faith as it iustifieth and saueth, is carried to Christ onely: Faith on Christ, is not onely to know, and with the eye of the minde to see that God sent his Sonne, that he was borne and suffered for mankinde; but to rest or stay on Christ, that we may finde mercy in him, to the forgiuenesse of our sins; to stay on him; for faith is not onely a knowledge in the minde, but a godly affection in the will, which doth goe to, embrace, rest vpon Christ, or the grace offred in Christ, *Ergo*, receiuing is made an effect of faith, *Iohn* 1.12. and going to Christ, *hee that beleeueth, hee that commeth to mee, Iohn 6.* and the nature of faith is described by words which signifie to roule our selues on God, to leane on him, as one would stay himselfe vpon a staffe; for the word of promise, not onely containing truth but offering some good thing vnto vs, we cannot fully receiue it with vnderstanding, but the will also must moue toward it.

Againe, let me be distressed for a hundred pound, or so, if one promise me I shall haue it of him, I doe not onely know and thinke, and perswade my selfe

selfe he saith true; but I trust to him, rest on him, and write as we say, on that hee hath spoken. Besides, if there were no particular confidence in a Christians faith, the reprobate might haue all that is in his beleefe. Now though our faith beleeue many other things, yet it iustifieth and reconcileth vs to God, as it doth see and rest vpon Christ: As a malefactor, though his hand will receiue innumerable matters, yet as it receiueth the Kings pardon onely, it doth acquit him and restore him to liberty; so it is with vs condemned ones, as our faith receiueth Gods pardon in Christ, it doth obtaine remission of sinne, and set vs free from feare of damnation. The matter obiected, may easily be answered, if these two things be remembred. First, that when the words of knowledge doe together by connotation imply affection, much more doe the words of beleefe, and *Ergo*, where I finde to beleeue that Christ is the Sonne of God, I must conceiue this beleefe, to containe confidence in the Sonne. Secondly, to remember that when faith of any temporary promise is said to be accounted for righteousnesse, it is because it doth in beleeuing the thing temporall, apprehend him in whom all the promises are *yea, and Amen*; who is at least the remoued obiect of a iustifying faith in euery thing it apprehendeth. Thus *Abraham* beleeuing the promise of seede of *Isaac*, did apprehend that blessed seede which had from the beginning beene promised, and saw his day, which the Apostle doth testifie, *Gal.* 3. Neither did he looke at the power of God, but to sustaine his beleefe of a seede before promised,

promised, against the temptations wherewith God did exercise him; that we haue a particular word, and in effect to beleeue on Christ vnto forgiuenesse of our sinnes, I haue shewed aboue.

Vse. Wherefore let vs rest on Christ alone as our rocke, flye to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselues giue testimony vnto, that it is the surest; and he is not wise who will not take the safest way for his soules saluation.

Doct. 3. The third Doctrine is, that faith and loue are neuer disioyned, but goe each in hand one with the other: From what time we beleeue, men will doe any great good things for vs, we feele a loue arise toward them: so from what time by faith wee apprehend loue in God toward vs through Christ, we feele loue reflecting from vs toward him; according to that, we loue him, because we haue knowne and beleeued his loue to vs: First, faith must bring the holy fire of Gods loue into our frozen hearts, or they will neuer be warmed with feruent loue to God againe: The sinfull soule doth see Gods loue forgiuing it many sinnes, then it loueth much againe. In nature we see nothing can moue in desire to this or that, till first it hath apprehended it louely: So our affections cannot in loue and desire moue to, and vnite themselues with God, till by faith wee doe discerne him as reconciled to vs, & so becomming an amiable obiect for vs sinners to imbrace; till that faith discerneth this, nothing but wrath, like a consuming fire abideth ouer vs. Hence it is that Saint *Paul*, 1 *Tim.* maketh loue to flow

flow from faith vnfained; and *Gal.* 5. he saith, that *faith worketh by loue*, not as fire maketh hot by heate, which is a formall property inherent in it; but as the soule doth this or that by the hand, which is an externe instrument conioyned vnto it: for loue is not any essentiall cause which doth giue being to faith, but it is a grace without the being of faith, though ioyned vnto, by which, as an instrument, faith worketh.

The Vse of this Doctrine is, to show how vniustly they slander vs as teaching a faith alone without other graces; when we hold according to the Scipture, that there can be no true faith without loue, nor loue without true faith, for the first is but a dead carkase, this latter is but blinde deuotion, neither is pleasing to God: Indeede we teach that faith iustifieth vs alone without other graces, not in regard of their presence, but in regard of their coworking with faith to this effect of our iustification. It is one thing to say the eye is in the head without other senses, and another thing to say the eye doth see alone, no other sense seeing with it. *Vse 1.*

This must make vs trie the truth of our faith; for if our hearts haue not been kindled with loue to God, they neuer truely beleeued his loue in Christ: We may easilier carry coales in our bosome without burning, then by faith apprehend truely this loue of our God, without finding our hearts burne in loue to him answerably. *Vse 2.*

We see that loue is an effect following faith, euen loue to God himselfe: They make the tree to beare the roote, who will haue loue giue being to faith; *Vse 3.*

faith; but this is but a consequent of *Lombards* errour, who did hold loue to be no other thing
Doct. 4. then the holy Ghost himselfe.

Obserue lastly, who are the persons on whom the loue of true beleeuers is set, *viz. the Saints*, yea, *all Saints*. True Christian loue, next to God and our owne soules, maketh vs affect those who are sanctified, who expresse the vertues in their life of our heauenly Father, by whom we are called from darkenesse to light. Hence it is that the Saints, the household of faith, the brethren, are commended as persons whom we must affect and doe good to, before all other: *Thus our God loueth, Psalme* 147. 10 *not the strength of horse nor legs of man, but those that feare him, are his delight*: Thus Christ loued. *Who is my father and mother? &c. hee that heareth and obeyeth*: Thus *Paul* and *Dauid* loued; *We loue none according to the flesh*; *all my delight is in the Saints, in them who excell in vertue*. Euery creature loueth and liketh to be with those who are vnited with it in communication of the same nature; So sanctified Christians cannot but loue and like to be most with them who haue receiued the like diuine nature, in which themselues are partaker; yea, it loueth all Saints; not such who haue other parts pleasing and contentfull, but it loueth euery one in whom it can see the image of God shining: for it cannot be but that loue which truely loueth one person as he is holy, should loue euery one, so far forth as he is holy; yea, though we are to esteeme and inwardly affect men, as we see them holy, we are not bound to shew them the outward effects of

of our loue answerably. The neerer persons are tyed to vs in naturall and ciuill bonds, the more must our prouidence be for them, and loue shewed them in outward things, vnlesse their foolish lewdnesse dispriuiledge them this way; for then the prouerbe taketh place, *A wise seruant may be preferred before a foolish childe.*

This then doth reproue many, who indeede hate, and would show it were it pollicie, those who endeauour to liue holily, traduce the name of Saints, nickname them as Puritans, such who cannot be themselues but when they are in company with Swearers, Gamsters, good fellowes, such who will seeme to relish some odde persons who are indeede truely holy, but others in whom holinesse is apparant, they cannot endure; it is to be feared they loue those whom they doe, not because they see holinesse, but for some by respects which within themselues they haue conceiued. Some who are all for a sound iust dealing well natured man, though he be neuer such a stranger from matter of religion: Yea, I would many of the Lords children, through selfe-loue, did not loue too well persons who can humour them, and finde the length of their foote, better then such who show more conscience of obeying God. *Vse 1.*

Let vs not be in the number of these; If thou hast any loue to God, loue his children thou doest see like him: How canst thou take pleasure, and out of thy voluntary, conuerse with them who are not sanctified? Were the Wife that lyeth in thy bosome without that bodily life thou liuest, couldst *Vse 2.*

thou take pleasure to conuerse by her; and canst thou hauing the life of God, delight thy selfe in such who are dead in their sinnes and trespasses?

VERSE. 16. *I cease not to giue thankes for you, making mention of you in my prayers.*

Now he comes vnto the fact, which standeth of thankesgiuing and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16. *verse*, marke three things. 1. That on heare-say of their faith and loue, he is thankefull to God. 2. That he doth pray for them. 3. The manner that he doth it, without ceasing. Obserue from the first, the graces of God in others must moue Christians, especially Ministers, to be thankfull to God; *Paul* doth it euery where, looke the beginnings of his Epistles; yea Christians did no lesse for *Paul*, *Gal.* 1. *vlt.* they did glorifie God in him. The nature of enuie maketh a man like those who haue sore eyes, they are grieued at the spirituall good of others, as the soare eye is to see this corporall light: An example we haue of it in *Cain* to *Abel*: but loue doth congratulate, reioyceth with thankfulnesse to see truth of knowledge, of grace, of holy practise, 1 *Cor.* 13. Besides, the third commandement doth binde vs to giue honour to God, by praising him for these his workes of grace in others. If a Schoole-Master bring a rude vntoward Boy to behauiour and forwardnesse in learning, we much commend him, that he hath wrought so farre on so vndisposed a subiect: But how much more is hee to be magnified who doth worke such

Doct. 1.

such alterations in sinners, dead in their sinnes and trespasses?

Secondly, the nature of ioy is to inlarge the the heart to thankfulnesse: Now true Christians, especially Ministers, can see nothing which doth more glad them then men walking as the truth is, in Christ. 3. *Iohn, verse* 4. *I haue no ioy like to this, when I see my children walke in the truth.*

Wherefore let vs all labour to finde this in our selues; that wee are thankefully affected to God in the comming on of other, it is an euidence of true grace in our hearts: Euery thing reioyceth to see the encrease of those who are like to it selfe, especially Ministers must praise God in the towardnesse of those who belong to them. What naturall Parent can see the outward prosperitie of his children, but that he is delighted in it, and thankfull to the authors of it? *Vse* 1.

Secondly, seeing that this is the effect the grace of others hath in the godly, what may wee thinke of them who are vexed to see the comming on of others to a godly course, yea, who will not sticke to curse them by whom they were seduced to this Puritan strictnesse? surely that seede of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of Grace is now sowne through Gods mercy. *Vse* 2.

This sheweth Christians what they are to doe: Would they haue their Ministers made glad, and their hearts inlarged to thankesgiuing? Let them shew forth the power of Grace in their conuersation: *If you stand stedfast*, saith *Paul*, 1 *Thes.* 3 8. wheras *Vse* 3.

if they lie in grieuous state, it doth so grieue their Ministers, that nothing can refresh them, but their amendment, by whom they are grieued, 2 *Cor.* 2. Natural parents are so affected, that while their children stand well with them, they thinke there is no crosse; but if a crosse befall them heere, they can finde no content for the time in any thing beside.

Doct. 2. Obserue secondly, that Christians are to helpe each other with prayer, especially Ministers their conuerted people. God requireth it of all Christians, and doth *ergo* make promises, that our prayers shall be auaileable, as well for others, as for our selues, *Iam.* 5. But Ministers by office are Gods remembrancers, & must offer incense as well as teach, *Deut.* 33. which our Sauiour likewise did before his offering vp himselfe, *Iohn.* 17. The bounty of God doth encourage vs vnto it, who hath said, that they who haue any thing in truth, shall haue more; it is but as a pledge of his further grace to be bestowed.

Againe, the Deuill is busie, seeking to bring them backe who now are taken from vnder his power: we see by wofull experience, how many are turned backe from good beginnings; we haue need therefore to support them, and when Ministers should haue parent-like affections, how can they but seeke their good? How many wishes will naturall Parents haue about their natural children?

Wherefore let vs all seeke to God each for other: What will we doe for him whom we will not lend a word to for his good? Especially, let vs Ministers say as *Samuel*, 1 *Sam.* 10. *God forbid I should*

cease

ceasse to pray for you, and so sinne against God.

The last thing is, that hee prayed vncessantly; whence obserue, That we must with perseuerance follow God in those things we pray for: This our Sauiour teacheth by those two parables, *Luk.* 11. of him that went to borrow three loaues, and *Luk.* 10. of the widdow following the vnrighteous Iudge. There are many conditions in prayer, in regard of the persons to whom we pray; persons and things for which we pray; persons who pray; finally in regard of the prayer it selfe; as that it should be humble, feruent, and continuall. God doth preuent vs with some things, he doth giue vs speedily othersome, but there are others againe, for which he wil haue vs follow him with continuance, before he bestow them; for should we still no sooner aske then receiue, Prayer were rather a matter of experience, then of faith: he doth, *ergo* see it fit thus to exercise our sanctity, faith, patience; thus to trie whether our request come from vnsetled humour, or from pouerty of spirit, and thirsting desire. Thus he doth prepare vs to receiue the things we aske in greater measure; for the wider the soule is inlarged in desire, the more abundantly God meaneth to fill it in his time. Againe, by this meane hee doth make vs possesse his blessings with more delight, and carefulnesse, then otherwise wee would: not to mention that wee in our first seeking things are vnfit often to receiue them. *Doct.* 3.

But heare two questions shall be briefly answered. First; whether it be sinne, alwaies to cease from asking this or that. Secondly; whether all

ceasing to goe on in Prayer, doth make our former Prayer fruitlesse.

1. To the first I answere, not all ceasing, but ceasing out of vnbeliefe, or impenitencie is sinfull; first, when we haue obtained this or that, we may cease to begge any longer as we did before: Euen as the body resteth when it is now come to the place to which it moueth; so the soule when it hath attayned that, to which it went by vnfained desire. Secondly, when we finde the thing not to be profitable for vs, or otherwise not pleasing to God. Thus *Paul* was taught to see the vse of that buffeting remaining with him: Thus when *Ieremy* learned that God had not to giue, nor would not be intreated for the prosperity of the people, hee did desist, though hee did well before in asking of it: for that reuealed will, and not the secret is that to which our actions must be conformed: Though here is somthing extraordinary in these examples, yet God doth often let his children see that they did affect things not good for them, by leading them into fuller knowledge of their owne hearts, and by letting them finde the fruit of some outward disturbances, the remoouall whereof they sought earnestly, so that they correct themselues, and no more seeke to be free from that which they finde so necessary by good experience: this desisting is holy and good. Thirdly, there is a desisting ouertaking Gods children, when God doth locke vp their hearts that they haue not power to seeke the good of some persons or Churches as heeretofore they haue done, which when it is not contracted

cted or caused by some sinfull indisposition in the party, but from a secret of God not mouing the spirit in this kinde, that so way may be made for his iudgements, it is such a ceasing as cannot be condemned for sinne, though it may alwayes be bewailed, as a secret desertion, which doth foretell heauie things insuing. Fourthly, Wee cease to pray as before for things, without sinne, when now God hath, as it were, spoken within our spirits, that wee shall haue the thing we haue asked, and bid our soules after a sort returne to rest: For from whence we find God thus good vnto vs, wee follow not with our accustomed feruency, though execution delayed, may cause vs sometime seeke the seasonable performance of it, the soule is more in ioyfull expectance, lesse then before in carefull petition. The ceasing therefore forbidden is, when before we receiue things, we doe through vnbeliefe and impatience, giue ouer either for a time, which befalleth Gods children, or altogether.

The latter question is answered thus. Looke as a brunt of vnbeliefe doth not euacuate our faith formerly grounded on Gods promise; for *Dauid* his saying, that *Saul would at length catch him*, and flying out of vnbeliefe to *Gath*, did not make his former faith in vaine; so intermission for a brunt, while the fit of vnbeliefe, deiection of minde, or impatiencie lasteth, doth not hinder, but that wee shall receiue the things wee haue vnfeignedly desired. 2.

The Vse is to stirre vs vp that wee faint not in

following God: Wee loue not to be troubled, and euen molested with instancy, but no thing is more acceptable to God then this violence, which will not let him goe till he hath blessed vs. I, but I seeke and see nothing of my prayers: the harueſt commeth not so soone as the seed is sowen; though thou feelest not the things thou askest, nor remouest all of those euils whereof thou complainest, yet thou dost not know what euill this course of following God doth keepe from thee, nor what good in other kindes he doth thee for it. Againe, thou shalt reape in time if thou vtterly faint not, for that which is denied vs in life, is often by Gods most wise disposition graunted in the end of it. But to come to the prayer it selfe.

VERSE. 17. Now followeth his Prayer, in which we mark the Person to whom he prayeth, with his description: First from his relation, *to Christ*; Secondly, from the attribute of his glory, *God of Christ, the Father of glory*. 2. The benefits for which he prayeth; touching which, three things are to be obserued. First, the benefits to be bestowed, which are propounded in this verse, and further declared in the beginning of the verse following. Secondly, the way by which they should be giuen them, in the end of this verse; Wisedome and reuelation through the knowledge, or acknowledging of Christ. Thirdly, the end, that thus they might know both the things kept from them in the heauen, and that which had beene bestowed vpon them.

To open the words of this verse; *the Father of glory*, doth note out God as glorious by nature in himselfe,

himselfe, and the fountaine of that glorious life which is communicated with any of his creatures. *The spirit of Wisedome*, is put for the gift of wisedome, which is bestowed on vs; and it is called the spirit of wisedome, both because the spirit doth beget it in vs, as also because the same spirit is with it to sustaine it, and perfect it. Thirdly, because the wisedome it selfe is of a spirituall nature, moouing them in whom it is, to worke after the direction of it.

The spirit of Reuelation.] Reuelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the spirit causeth to shine about our mindes, by which as a meane, things spirituall are made manifest to the eye of our vnderstanding, as by the light of the Sunne things bodily are made manifest to the eye of our body; and the spirit causeth this, and continueth it, euen as the Sunne doth cause and continue this naturall light which we haue with vs all the day long.

Knowledge of Christ, is put for that affectionate knowing & acknowledging of him. The summe is. Since I heard of your faith in the Lord Iesus, I goe to him, who is the God of this Christ, on whom you haue beleiued, who is the Father glorious himselfe by nature, and the author of all that glory which is communicated with his children, intreating him to giue vnto you that spirituall gift of wisedome, whereby you may be able to vnderstand, and that light of his spirit, which doth make manifest the things spirituall, which are to be vnderstood of you; and this I wish you, through the further knowing and

and acknowledging of that Christ, in whom you haue beleeued: More plainely, I desire for you, that God would giue you eyes of your vnderstanding so enlightned, that you may know him.

Doct. 1. Obserue then first, that wee must so consider of God, when we come vnto him in prayer, as that we may see in him the things we desire. The Apostle going to Prayer for these Ephesians, who had beleeued on Christ, and about to seeke the glorious gifts of the spirit, which might helpe them to know the glory reserued for them, he setteth God before him, as the God of that Christ, whom these had now receiued by faith into their hearts, and the father of all glory, both of them strengthning his faith: For he could not thinke that God, the God of Christ, would be wanting to those who were Christs; or that the father of all glory, would deny these glorious gifts, which hee was about to intreate. When men come to aske at those who haue enough of that they seeke, and to aske it in such measure onely as that it is not any thing for those they sue vnto to vouchsafe, they easily perswade themselues that they shall speede. This maketh *Paul* still set God before him, as hauing that in him for which he prayeth; *The God of peace sanctifie you throughout*, 1 *Thes.* 5. *Subdue those lusts which fight against your soules.* So seeking the consummation, or perfecting of the beleeuing *Hebrewes*, hee doth set God before him, a- who had from the lowest humiliation, brought the head of them to glory, *Heb.* 13. Thus the Church, *Act.* 4. seeking courage, and

and that wonders might be wrought, they set God before them, as the God of power, who had made heauen, earth, sea, &c.

Wherefore learne thus to helpe thy faith; Wouldest thou haue remission of sinne? Consider of God, as a God with whom there is plenty of redemption or forgiuenesse: Wouldest thou haue ease in any misery and griefe? consider of him as a father of all mercy and consolation, when thou commest to him; this doth strengthen faith, and enflame affection: We seeke things more securely, when we know them to be where we are in looking them, and wee follow them more affectionately, when now we are gotten after a manner into the sight of them. *Vse.*

Obserue secondly, that euen true beleeuers haue great want of heauenly wisedome; as children and youth, when they haue in their measure that wisdome which belongeth to their kinde, yet they want in great measure the same wisedome in which they partake; So it is with Gods children; when now they haue that wisedome from aboue in some degree, yet they are many degrees short of that which is to be attained: Yea, our Sauiour himselfe, the head of vs, did so receiue wisedome, that there was place for growth and increase in it, *Luke* 2. *fine*. What doth the want of wisedome in children, which we may not obserue in our selues? They see not things, together with the end they worke vnto; and hence it is, they count such things good, as to their senses seeme so for the present; They thinke those loue them, who cocker them, *Doct.2.*

them, and that those doe not loue them who reproue them, or hold them in, more then they are willing: Thus we thinke it happinesse to haue that contenteth vs, to be free from that which is grieuous to flesh or spirit. We thinke God loues while he smiles on vs, and that he doth not loue vs, when he doth frowne on vs, and make vs drink a wormewood draught day by day. Againe, children through want of wisedome, are vnwilling to suffer that should doe them good, backeward to that would doe them good another day, for a matter of present pleasure, will part with things of no small profit: Are not the best of vs vnwilling to come vnder Gods yoake, though there is no other way to finde rest to our soules? are wee not most backeward to renew our faith, repentance, to endeauour further the worke of mortification? Doe wee not for a little pleasure of sinfull lusts, part with our peace; yea, the health of our spirits too often? Thirdly, children for want of wisedome, forget the beatings past, when now the smart is ouer, and fall to the same faults which haue made them smart heretofore; and is it not so with vs? How soone is the griefe of sin escaped vs forgotten? how soone doe we stumble at the same stone, returning to sin in the same kinde wherein we haue formerly offended? Finally, as children and youth, through want of wisedome, speake and doe many things full of folly, so we let fall in word and deede, alas how many things, in which the worke and direction of true wisedome is wanting?

Vse. Let vs then labour to finde this want in our selues,

selues, and see our folly, that we may be made wise. The more we growin yeares, the more we see what lacke of ciuill wisedome wee had in youth; So it should be here, the auncienter we grow in Christianitie, the more wee shou'd discerne the folly in vs, and want of wisedome, which is from aboue.

Let vs not be dismaid, who are conscious of lack this way: things are not begun & perfected at once; wisdom must get vp frō one degree to another in vs.

Obserue thirdly, that he prayeth for reuelation, as well as wisedome; that we haue neede not onely of wisedome whereby to vnderstand, but of light manifesting the spirituall things which are to be vnderstood of vs: Hee prayeth both for one and other wisedome and reuelation: To haue inward facultie of seeing is one thing, to haue outward light, by meane wherof to see, is another: Light must come to light before we can see; the light in the eye, must meete with the outward light of the Sunne, or a Candle, or some other light some body, or nothing is perceiued: So the light of wisedome which is inherent in the Soule, must haue shining to it this light of reuelation, which doth make manifest things spirituall; or though our sight be neuer so quicke, we shall be inuironed with darknesse: The spirit is fitly *ergo*, compared with fire, which hath not onely heate resoluing numbnesse, and making starke ioynts actiue; but it hath light gratefull to the eye of the body: So the spirit hath both loue which warmeth our frozen hearts and affections, and also this light of reuelation which delighteth the eye of the vnderstanding, and manifesteth *Doct.3.*

manifesteth to the view of it, things that are heauenly.

Vse. Wherefore let vs seeke to God for this comfortable effect of his spirit: Euen as he can lay his hand on this bodily light by a cloud, intercepting the shining of it; so can hee with-draw this illumination of his spirit, and cause vs to grope as it were in darkenesse, though the eye of our mindes were neither shut vp, nor otherwise troubled. Doe we not sometimes see things comfortable, and on a sodaine feele them eclipsed, when no sinne hath inwardly altered the state of our soules, this heauenly illumination now spreading it selfe through the word of promise we set before vs, now presently withdrawne or much obscured? It is a wonder how weake men of vnderstanding and godly wisedome, should see clearely & ioyfully the things of their peace; yea, the will of God, in which they are to walke, and men for Conscience equall to them, for vnderstanding and godly wisedome farre before, should walke onely inabled with much adoe to carry on their course in faith and obedience; I cannot finde any reason for it, but in this outward reuelation, which shineth farre more brightly to the one then the other. Now by moone-light a weake eye will reade or write better then the sharpest sight can by twi-light, when now day first breaketh.

Doct.4. Obserue fourthly, who it is that worketh in vs all true wisdome, euen God, by the spirit of Christ: I tolde you it is therefore called the spirit of wisedome, because the spirit from the Father and the Sonne

Sonne doth worke it in vs: It is not pregnancie of naturall wit, can make vs wise to saluation, nor ripenesse of yeares, not many wise; and grace wee see is not common to gray hayres; *It is a spirit, and the inspiration of the almighty, that giueth vnderstanding, Iob* 32.8. Neuertheless, we doe attaine ripenesse of wisedome by meanes, euen as we see in naturall men, they come to a more full measure of ciuill wisedome, not without meanes making way to it: How doth a foolish youth grow a wise man? First one day teacheth another; hee as his dayes increase getteth knowledge of many things; Secondly, Hee tasteth as wee say, many waters; and findeth by experience the good in some things, the euill in other-some; Thirdly, he groweth by some meanes weaned from his youthfull lusts, which like a back-bias did draw after themselues the vnderstanding: thus when his knowledge is increased, when he hath gathered experience and sowed his wilde oates, as we say, he groweth a wise staide person: In the same manner, when God hath brought vs on to know, to proue things by our owne experience, and to be weaned from the lusts of sinne, which are the true folly bound in our hearts, then he causeth wisedome in farre greater measure to enter into vs. We see then to whom we must giue all thankes for what wisedome soeuer we haue receiued, and to whom we must flye for the increasing of it, euen to God, who giueth it plentifully and vpbraideth vs not. *See what is written verse* 8.

Now followeth the manner or way in which he would haue them bestowed, *through the knowledge*, VERSE 18. *Doct.* 1.

or

or acknowledging of Christ. Obserue, to grow vp in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in euery kinde. 2 *Pet.* 1. Euery thing is said to be giuen vs, which respecteth life or godlinesse, through the knowledge or acknowledging of Christ. When wee first come to know him as the truth is in him, we partake according to our measure in his spirit; when we grow to behold him as in a mirrour or glasse, more clearly, we are turned into the same glorious Image by the spirit of the Lord more and more; *when we shall see him and know him euidently and fully, we shall be as he is*, 1 *Iohn* 3. The more we know him, the more fully he dwelleth in vs, the more we enioy the influence of his spirit; euen as this bodily Sunne, the neerer it approacheth to vs, the more wee haue the light and heate of it.

Vse. Wherefore, let vs labour to grow vp in the knowledge, and affectionate acknowledging of Christ our Sauiour: It is read of those Indian Gymnosophists, that they would lye all the day gazing vpon the beauty of this bodily sunne; but how should wee delight, with the eye of the minde to contemplate on this Sunne of righteousnesse, which while we view, it will transforme vs into the same glorious Image which himselfe enioyeth?

VERSE 18. Now followeth the end: but before hee setteth it downe, hee doth more clearely and fully lay downe the thing which he intreated for them; for these words are gouerned of the verbe *giuen*, in the former verse, & are *Ergo*, put in the same case with the former, *viz.* the spirit of wisdome & reuelation,

Doct. 1.

and

and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulatiue is often omitted, as, *verse* 7. 1 *Pet.* 1. *verse* 3. 4. For, to haue eyes of vnderstanding enlightned, differeth not from that former, to haue giuen the spirit of wisedome and reuelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, *viz.* that spirit from which it commeth; this then thus commeth. When I aske for you a spirit of wisedome and reuelation, my meaning is, to speake more roundly and nakedly, I aske, that he would giue you eyes of vnderstanding enlightned: The end followeth; First propounded, then more clearely expounded: Propounded in those words; *That you may know the hope of his calling*. For clearing whereof, you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith: Thus we say, he is a man of faire hopes, we meane goodly Lands, which in likelihood will befall him. Now this hope is described from an antecedent benefit the ground of it, *viz.* Gods calling them by the Gospell: and whereas there is an outward significatiue effectuall calling, wherewith many are called, who are not separated from others; this is meant of that inward operatiue and effectuall calling, which the Scripture doth describe with additions, *viz.* that it is a calling *according to purpose*, a high and heauenly calling, a holy calling. The end of the verse expoundeth this hope, by this, that it is an inheritance, descri-

bed from the glory, yea, the riches or abundance of glory adioyned vnto it, and from the persons who are the subiect of it, *the Saints*.

The summe of the verse. When I aske for you a spirit of wisedome and reuelation, my meaning is, I aske at God that he would giue you the eyes of your vnderstanding inlightned, that ye may be able to know those good things which you haue in hope, hauing beene called of God to the obtaining of them, through the ministery of the Gospell; euen to know what is the abundant glory of that his inheritance, which hee will of grace distribute amongst the Saints: for the particle we reade (*in*) the Saints, doth signifie *in* or *amongst*, and is so reade, *Acts* 26. 18.

Doct. 1. Obserue then first, that those whose spirituall sight is restored, haue neede still to depend on God, that their eyes may be more and more inlightned by him: These were now light in the Lord, had their eyes opened, yet thus he prayeth for them: As it is with bodily sicknesses, when wee recouer out of them, health commeth not all at once, but by ounces, as we say; so in spirituall: When God doth now raise vs vp from our death, we neither are fully sanctified, nor yet fully inlightned; It is with vs as with the blinde man, *Marke* 8. 24. we see, but confusedly and indistinctly. Now this inlightning comprehendeth these foure things, which we haue still neede to seeke to God for.

1. First, the remouall of those things which put impediment to our sight; a seeing eye may haue mists dazeling it, humours falling and distilling into

into it, yea, some filme or skinne growing ouer it: So an eye of the soule, which now seeth, may haue mists of ignorance, clouds of lusts, veyles of hardnesse of heart, all hindring this faculty of seeing, in the action of it: We must therefore looke to God for the eye salue, and the helpe of his hand in these regards.

Secondly; We haue neede that the inward light of knowledge be augmented in vs. The inward light of the bodily eye, is not so great in an infant, as it is now in a man growne; so it is, that the inward light of the minde, by an addition of wisedome and knowledge, taketh increase. 2.

The third thing we haue still neede of, is that God should shine vnto vs with a light of reuelation in his word: for as the bodily eye cannot be inlightned to see, till it hath outward light afforded; so it is with the soule, and the eye thereof. But of this before is spoken. 3.

The fourth thing, is a direction and application of the eie of our mind, to behold things that are spirituall. If the naturall man & all his faculties moue in God, much more the spirituall. *Prou.* 20. 12. God is said to make the eye seeing, and the eare hearing, that is, not onely to create them, but gouerne and apply them to that they do; otherwise we might be like to *Hagar*, not seeing that which was before our eyes. Euen as it is not the eye so much that seeth, as the soule in and by the eye, whence it is, that if the minde be abstracted in some serious thought, men see not that which is before them; So it is not so much the eye of our vnderstanding, as the spirit 4.

of Christ, which is the soule of all the body mysticke, which doth cause sight in vs. We doe euery thing but secondarily and instrumentally, it being God who giueth principally both to will and to doe; and all these are here to be conceiued, because the end which the Apostle doth aime at, cannot be attained without them.

Vse 1. To comfort weake ones who know but any thing, if it be in truth, so as it maketh them endeauour more conscionably to obey. Hadst thou long beene without sight, shouldst thou but be able to discerne thy hand held iust before thine eyes, it would glad thee, because it is a token of sight now comming on thee; so this little sight, when the heart is conscionably affected, is a pledge of more returning to vs, who are darkenesse it selfe, quite deuoide of sauing knowledge by nature.

Vse 2. This must make vs still follow God, and vse all meanes to be further inlightned: Were our eyes sore, and the sight of them not perished but depraued onely or diminished, what would wee not doe to get helpe? yea, wee would abide strong smarting waters, but we would mend this defect in them; how much more should we seeke to amend all defects in the eyes of our vnderstandings?

Obserue secondly from hence, that he doth pray that they might know their hope, the matter of their inheritance; that euen true beleeuers know not at first, in any measure, those hopes which are kept in heauen for them: Naturally we know nothing of the hope to come; When God doth now regenerate to these hopes, we doe know them in some measure,

measure, but nothing as we ought, and may come to know them, if we be not wanting to our selues: Euen as earthly heires in their minority, through want of earthly wisedome, they know in generall that they haue inheritances, & where they lye, but they doe not particularly and exactly know the seuerall Lordships which belong to them, the worth of them, &c. yet the neerer they come to age, the more they winde out such particulars; so it is with vs: Wee doe at first know things very confusedly, and the neerer wee grow to our saluation, the more wee come into the vnderstanding of these things.

Now the reason why these hopes are not so knowne, is partly in the excellency of them, and the glorious light which is in them; if the Law hath his wonders in it, *Psal.* 119. 18. what a wonderfull thing is this, which is the vpshot of all, the Gospell? Againe, the weake sight we see of yonglings in christianitie, is not proportioned and fitted as yet, to so high an obiect as this is. Bring the light of a candle neere to the naturall babe, and it cannot endure to looke vp against it. Thirdly, euen as children are so taken vp with their childish common-wealth, that they cannot bend themselues to the more serious consideration of more important matters; so beleeuers are a great while so carnally affected, that they cannot set themselues to purpose about this contemplation. Fourthly and lastly, as Heires in earth want not crafty companions about them, who will keepe them from knowing the worth of things which belong to

them, so the Diuell doth labour nothing more then to keepe vs hood-winked this way.

Vse 1. The Vse is, first, to rebuke such who will not seeke to haue further knowledge of their excellent hopes kept from them in the heauens. Men will prie into all their hopes and possibilities in earth; yea, if it be a thing which in reuersion may doe good happily to some of their children, they will make account of it; they will know these things too well, till they are proud; count them as fooles who know them not, and yet neuer seeke to know their free-hold in heauen.

Vse 2. In the second place, this must stirre vs vp to seeke after those hopes, to get the knowledge of the things kept for vs: These are not like earthly hopes, they make their eyes fall out who waite on them, and sometime neuer come neere them; such were *Absolons* and *Adoniahs* hopes: sometime they are gotten, but proue no blessing, it being with them as it was with the Quailes which were giuen Israel; But what if they be gotten and possessed? in death they perish, for death diuorceth a man from all these earthly things he enioyeth. But these hopes will not let vs be ashamed, these are good and blessed hopes, yea, life it selfe, a liuing hope; till we know this hope we haue in heauen, we cannot be heauenly minded; for where a man hath hope, thither his soule will looke out, and be more there then where he is bodily present: This is it which maketh vs purge our selues. Men that hope to stand before Princes, will refine their behauiours, and furnish themselues with all kinde of comple-

2 Thes. 2. Tit. 2. 1 Pet. 1.

complement: This knowledge of our hope is the spurre of action; men worke cheerefully when they know an ample reward abideth them: It is a ground of all patience, sweete in hope, maketh that which is sower for the present, goe down more sweetly.

Obserue thirdly. *Hope of his calling*,] That there is no grounded hope, but onely of such things as God hath called vs to obtaine: We could not haue hope of saluation, Gods kingdome, life eternall, had not God called vs hereunto, 1 *Thes.* 1. 12. *He hath called vs to his kingdome and glory.* 2 *Thes.* 2. 14. *He hath called vs to obtaine life*, ergo, *Col.* 1. it is said, that the Colossians now had a hope laid vp in heauen, when they had heard the word of truth, euen the Gospell of saluation. As no man can hope to stand before a mortall Prince in place of dignity and office, till the King doe call him thereunto; so none can groundedly looke to be in glorious condition in Gods kingdome, till hee haue called him hereunto. Here briefely it shall not be amisse to consider what this calling is. 2. How we may know that we are effectually called. *Doct.* 3.

For the first, this calling is such a reuealing of his grace within our hearts or mindes, as doth make vs come to him and follow him for the obtaining of life through Christ: As a man hath both a soule and a body, so this call standeth not onely in the outward word, which soundeth in the eare, but that inward reuelation which God maketh within the heart; *I will speake to their hearts.* The heart of *Lydea* was opened. Secondly, I say it

maketh vs come and follow God for obtaining life and glory, to which he hath called vs: for God speaketh inwardly & outwardly to many, who are not effectually called, because God doth not intend to conuert them and make them follow; but this calling, according to his purpose, is neuer without effect: It is with vs in this call, as it was with those Christ called to follow him, *Mat.*4.20. hee did so reueale his will within them, that they presently obeyed.

2. We may know our selues called. First, if our hearts answere God; Thus *Paul, Acts 9. Lord what wilt thou I should doe? Acts 26. I was not disobedient to the heauenly vision.* When God speaketh within vs, his grace or calleth vs to this or that, according to his effectuall purpose; our hearts eccho-wise resound, *Thou art our God. Hosea 2. vlt. Speake Lord, thy seruant heareth.*

Secondly, it is seene by this, that it maketh vs separate and stand out from the world. If a gouernour call out a seruant to doe this or that, he is separated from all his fellow seruants, and set a part for a businesse wherein they intermeddle not; so it is here; From what time God doth call vs vnto saluation, he doth set vs a part from all others, to be as it were *the first fruits of his creatures, Iam.* 1. 18. euen from prophane persons, ciuill men, without religion, religious men in show, without power, Heretickes, Schismatickes, his calling doth make vs come out from these, so that wee cannot be of one heart with them, nor they with vs.

Thirdly, by the spirit receiued; When God called *Saul,*

Saul, he did put into him another spirit, agreeing to the condition whereto he was called: and men called to places of dignitie, presently there is a spring of spirits in them, answering that estate; so God also, when he calleth to his kingdome and glory, he doth giue them a spirit which doth aspire and make them endeauour to that prise of this their high calling in Christ.

Lastly, by thankefulnesse to God, in regard of this fauour, that hee hath called vs out of our naturall estate of misery, to such hope in Christ.

The Vse is, to let men see their vanitie, who though they obey no part of Gods will reuealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot be themselues in any other company; they traduce others as proud, singular, humorous Puritans, who haue no spirit apparant, but a spirit of pride, wrath, lust, &c. yet they hope for saluation & Gods kingdome. This is to hope to haue this or that from God, before he hath called me to obtaine it; which is all one, as if I should hope to be Lord Chamberlaine, though the King neuer made me heare any inckling of such a matter. *Vse 1.*

This must stirre vs vp to get knowledge of this, that we are called: Hence followeth all grounded hope; Beside, this is all our stay, he who hath called vs is able to possesse vs of that whereunto hee hath called vs. If earthly Kings call a subiect to this or that honour, their call is effectuall, accompanied with that power which will set them in it; So the *Vse 2.*

the Lord will certainely set vs in possession of that to which he hath called vs in Christ; as Gods call and annointing *Dauid* to the kingdome, did sustain him against all incounters; So must it doe with vs, who are called and annointed in spirituall manner, to that heauenly kingdome; *Hee who hath called you to his eternall kingdome, after yee haue suffered a while, strengthen you, stablish you,* 1 *Pet.* 5.

Doct. 4. From his exposition of the hope to which wee are called, obserue first, that the inheritance kept for vs, is abundantly glorious: This word *(riches,)* set before any thing, doth signifie the abundant measure of that to which it is annexed: *Oh the riches of the wisedome of God!* *Rom.* 11. The state we are in, is much different from that which is reserued for vs, *Esay* 64. *The things are wonderfull which God will worke for his,* 2 *Cor.* 4. We are passing through this vaile of misery, to an excellent eternall weight of glory. An Heire apparant in his mothers wombe, or childe-hood, hath nothing, to the glory which he commeth to haue when now hee swayeth the scepter, and sitteth in the throne of his maiestie; so it is with vs; that we haue now, is nothing to the glory of that which shal in the last time be manifested. The inheritance of a kingdome hath annexed to it great glory; as for example; *Salomons* kingdome, when the Queene of *Sheba* did obserue it, her spirit failed through astonishment; What was his kingdome, in comparison of this eternall one, to which we are called? He had royall apparell wherewith he was cloathed; and to see

a

a King in his richest roabes, as say in his Parlament roabes, is a sight somewhat glorious; neuertheless, the Lillie (as our Sauiour speaketh) doth exceede all that Art can set them out with: but the Saints shall shine as the Sunne, and be cloathed as it were with light it selfe, as was showne in Christ his transfiguration: He had a sumptuous pallace, but not to be compared with those eternall mansions in the third heauens, prepared for vs: He was accompanied with the Peeres of his kingdome; but we shall haue the presence of God himselfe, Christ, the spirit, Angels. Finally, he had a most magnificent prouision for his table, but not like the Manna, not like that true tree of life, which wee shall feede of in the Paradise of our God.

Wherefore let this draw vp our hearts. Riches and glory, what doe they not with mortall men? but alas, these worldly riches and glorious dignities, are but pictures, not hauing the substance of that they show for: Men will sue vpon their knees to recouer small inheritances on earth. While time lasteth seeke this inheritance; Let vs thinke what a heart-breake it is to a man, when hee doth finde that by some default, he hath forfeited some earthly matters, which hee might haue held, had hee beene wary; but what a griefe and confusion will this cause, when men shall see, that through careleſnesse, they haue lost an euerlasting inheritance of glory, which they might haue attained? There is but one life betwixt vs and possession; why should we be so negligent as we are? *Vse* 1.

The poore children of God must hence comfort them-

themselues, that God hath thus exalted them, and not enuy worldly men their full estates in this present world: Heyres are glad to bortow trifles with Seruants sometime, while they are vnder gouernment: so God doth hold his Children low for a while, in this present life. Againe, why should we enuy them, seeing they haue but a state of life granted them in this most remote and vtmost part of our inheritance? Will a Childe thinke much a Parent should giue a pension for life out of this or that, while he hath greater things farre left him, yea, the inheritance of that also, out of which an anuity as it were for a time is graunted to some other? Thus it is our Father dealeth with vs, while he doth both reserue for vs greater things, & also bequeath the euerlasting inheritance of heauen and earth to vs, in which wicked ones haue but a state of life, till wee shall come to our full age in Christ: *See more of this, verse* 11.

Doct. 5. Obserue lastly, who they are, to whom belongeth this inheritance, *viz.* the *Saints*; such as are not onely cleansed from the guilt of dead workes, but by the spirit of Christ renewed to true holinesse, and brought to walke in all holy Conuersation, 2 *Pet.* 3. 11. 1 *Thes.* 4. 7. *For wee are called in Christ, both to outward and inward sanctification.* See *Acts* 26. 18. So likewise, *Coloss.* 1. *To receiue inheritance with the Saints*: *Made vs fit to haue inheritance with the Saints in light.* If you aske this question, why wee shall haue the inheritance of life? it is answered, the grace of God in Christ is the cause why we obtaine it. If you aske who shall haue it, see

see *Psal.* 24. 3. 4. Hee whose hands are innocent, whose heart is pure, who looketh not to vanity. This inheritance as the glory of it decayeth not, no, doth not so much as wither; so it is for state and vndefiled inheritance, *no vncleane thing may enter*, *Reuel.* 21. Againe, to whom doe men leaue inheritances, is it not to Children or Allies, who haue the same flesh and bloud as it were with them? So God will not giue his inheritance but to those who haue the diuine nature, and are made holy in some likenesse as hee is holy, though not in like perfection.

The vse is, to let many see how they deceiue themselues, who looke to be saued, but loue not holinesse; they loue to liue after their ignorance and lusts; they will mocke at men, who will not runne to the same excesse of ryot which themselues doe. Know this, that when wise men will not leaue their substance to children of an adultresse, God will neuer giue thee the inheritance of glory, while thou continuest a childe of this world, louing nothing so much as the pleasures, pompe, and profits of it. *Vse* 1.

Let vs in the second place, labour for holinesse; True holinesse it is not a good nature, nor morall iustice, nor externall profession of religion so farre as standeth with our owne wills; No, where wee first renounce our will, there we first beginne to be holy. What then maketh Saints to finde out how our whole nature is polluted, to strike at the roote, and seeke to get purged of that sinne which dwelleth in vs, to fight against those sinnes, custome, complection, *Vse* 2.

complection, age, company, most incline vs vnto, to seeke to God to make vs grow vp in holinesse and his feare; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerlesse show, which the Lord abhorreth.

VERSE. 19. *And what is the exceeding greatnesse of his power towards vs who believe, according to the working of his mighty power.*

The second thing to be knowne, is the power of God; not that absolute power by which he can do what euer is possible, but that power ioyned with his will, which was put forth for finishing the worke of faith in them who now believed: This power is described by the quantity, in those words, *the exceeding greatnesse of his power*; from the persons whom it respecteth, *towards vs who now believe*; the principall cause of their believing being next adioyned, *viz. the efficacy of his mighty power*, which was put forth in raysing Christ from the dead. The summe. That you may not onely know the hope of glory laid vp for you, but also more fully see the excellent great power which hath wrought, doth worke, and will worke out for vs who believe, all that saluation and glory we hope for in the heauens, for vs I say, who are brought to believe by the selfe-same effectuall working of Gods almighty power, which he wrought or shewed, while he raised Christ from the dead.

Doct. 1. Observe then first, that Gods believing children know not at first any thing clearely the great power of God which worketh in them. God doth worke

worke wonderfully, *passing by vs and we see him not, changing his place and we obserue him not, Iob. 9. 11. It is as nothing which we know of his waies, Iob 26. vlt.* And as he reuealeth his wisedome in afflicting vs once, twice, and we heare him not; so he doth againe and againe manifest his power, but wee are not able to conceiue it: This is part of that light to which is no accesse, the eye of our mindes especially, at first weake, not able to looke against it.

Wee must not then be discouraged if we cannot conceiue of God in any measure as wee desire. Our children at foure or fiue yeares old, what doe they know of our wisdome, knowledge, strength? There is a common-wealth in the head of a man, no part whereof once entreth into their childish vnderstanding: When our children can so little trace the waies of vs their earthly parents, how much lesse able are we any thing fully to know the working of the strength, wisedome, mercy, which are in our heauenly Father? Some may thinke it strange that so exceeding great a power should worke and not be discerned, when the least bodily force put to vs is presently perceiued: but it is not with this power as with bodily, their working is violent and manifest, the working of this is sweet and imperceiueable; & when the heauens by their influence worke on bodies, and yet are not commonly discerned, how much lesse is it to be wondred at, if this spirituall Almighty power doe insinuate it selfe in such sort, as it is not commonly obserued by vs? Againe, as the brightest light while it shineth in a thicke cloud, seemeth rather darkenesse then light: so this power

Vse 1.

power while it worketh in middest of manifold weakenesses, is not to outward appearance so powerfull as it is in it selfe.

Vse 2. Let vs labor more and more to know this power of our God put forth for vs. We loue to know the strength of things, or earthly persons, to whom we trust, for till we know our selues on sure hand, our thoughts are not secure: Thus we should delight to know this power of God, to whom wee trust, as the tower of our strength and rocke of our saluation. The power of God is an Article of belief, not that it is, (if wee speake of it absolutely) a thing promised, but it is a property of him who promiseth, without which reuealed and believed, our faith in the promises would wauer, and be of none effect. If one not worth two pence would promise me to helpe me with 20. pound, I could not rest in his promise, because I am not perswaded he is of ability to performe; so, longer then we can perswade our selues of Gods power to performe, wee cannot believe this or that promised. Hence *Abraham* believed Gods power, as a supporter of him against such temptation as said that the thing formerly promised in *Isaac* could not take effect; and so *Paul*, 2 *Tim.* 1. *I know whom I haue believed, who is able to keepe that I haue trusted him with, to that day.* How could we euer believe that hope touching the resurrection and glorification of our bodies, did we not believe this; as a reuealed property in God promising, *viz.* that hee is of such power as can subdue all things to it selfe. Againe, the want of the knowledge of this power of God maketh many

many who otherwise vse all good meanes thinke, O such a thing will neuer be holpen with them.

But it may be asked, by what meanes wee may come to know this power better. *Ans.* Firſt, by ſeeking to God, who hath promiſed we ſhall know him to the leaſt of vs, praying him to open our eyes, that we may ſomewhat more ſee this his glory. Secondly, by looking into that double mirrour of his word and of his workes, through which the light of this his glorious power reflecteth to our ſight. Thirdly, by obſeruing the experience we haue our ſelues of this power, both working in vs, and for vs.

Doct. 2.

Obſerue ſecondly; Who they are in whom this power worketh, and for whom it is ready to worke; euen true beleeuers. We come to haue the diuine power giuing vs, or working for vs all things, to life and godlineſſe, through the acknowledging of Chriſt. The more wee are vnited with any thing, the more we feele the vertue of it working vpon vs, and aſſimulating or making vs like it ſelfe: as we ſee in things caſt into the fire, which the fire doth ſo worke on, that it turneth them into fire, or maketh them red hot and fiery, like it ſelfe. Thus the more wee by beliefe are vnited with God in Chriſt, the more doth his vertue or power worke vpon vs, both in conforming vs to himſelfe, and in doing otherwiſe what euer is behoouefull. There are ſundry things, in regard whereof, this ſo excellent power hath wrought, and doth worke in beleeuers; and ſome things, in

regard whereof it is ready to worke further: What a power is that which doth so change them, and make them Lambes of Lyons, chaste and sober of filthy and intemperate, humble of proud, a thing more hard then for a Cammell to passe by the eye of a needle? Secondly, to continue and promote the worke of sanctification in vs, who are carnall, sold vnder sinne; a thing no lesse strange, then to keepe in fire, and make it burne higher and higher on the water. Thirdly, the quickning of vs with heauenly desires and holy affections, is no small power; neither is it lesse wonderfull, then to see Iron and Lead flying vpward, were it no lesse frequently wrought then the other. Againe, what a power is it, that inwardly confirmeth and strengtheneth vs, that we are not ouercome; yea, that doth chaine vp these spirits of darkenesse, that they are not able disturbantly to assayle vs? these things are daily done in vs. Now this power is ready to worke in times to come, our deliuerance from all euils, the further supply of graces which we yet finde our selues to want, the further healing of our sinful natures, the full redemption of our soules and bodies.

Vse 1. The Vse is, first, to stirre vs vp to thankfulnesse, who haue found the power of God working thus for vs, yea, that it is with vs, to worke further for vs, what euer belongeth to our saluation. They who did finde Christs miracles, power, casting out diuels in them, healing Leprosies, they were bound to praise him; but we are epitomies of all his miraculous cures, in healing vs, hee doth shew them all;

all; Dumbe spirits, deafe spirits, crooked spirits, who doe so hold the ioynts of our hearts downewards, that they cannot looke vp; Leprosies, Lunacies, &c. that is done in vs, which answereth them all: but that his power should be still toward vs, to worke further things in our behalfe, this is matter of much reioycing. Feare not thou whose heart beleeueth; in fire and water he is with thee, to deliuer thee: if thou doest see no footesteps or prints of some graces in thy selfe, which thou much desirest; that power is with thee which calleth and maketh the things which are not, stand forth as if they were: If thou hast sinfull inclinations of neuer such strength and continuance, that power is with thee which can dry vp these issues, and heale infirmities of longest continuance.

Secondly, let vs labour as we will haue this power worke more and more in vs, so to grow vp in beliefe: Christ could not show his apparant miraculous power, where vnbeliefe hindred; so he will not display this power in those, who labour not by faith to giue him glory. It is one thing to know this power, another thing to haue this power working in vs: The meanes of the former were aboue briefely touched; It shall not be amisse to mention some also concerning this latter. The first is I say, growing vp in faith: The second, is a conscience of our owne inabilitie. Saint *Paul* was full of of this: we are not able to thinke a thought, when we were of no strength: As one must haue conscience of his folly, before he can be made wise; so before we can haue the power of God worke in vs, *Vse 2.*

and strengthen vs, we must be conscious of our own vtterinability to euery good word and worke. Thirdly, we must submit our selues to all kinde of weake estates and conditions, into which God shall leade vs; for God doth commonly manifest his power in infirmities, as *Paul* speaketh, 2 *Cor.* 12. Lastly, we must glorifie this power, in that it doth or hath wrought for vs; this is *Pauls* practise euery where: *I can doe euery thing, Christ strengthning me; I striue, through the power that worketh in me mightily, Coloss.* 1. *vlt.*

Doct. 3. Obserue lastly, that it is the effectuall working of Gods almighty power, which bringeth vs to beleeue. The Gospell is called the power of God, that is, an instrument of Gods almighty power, which worketh faith in vs to saluation: So *Col.* 2. 12. Faith is said to be of Gods effectuall working, and, 2 *Cor.* 4. 6. God who brought light out of darkenesse, is said to haue shined into our hearts, and to haue inlightned vs with the knowledge of Gods glory, in the face of Christ: For the creating of vs anew in Christ, is a greater worke, then giuing vs our naturall being in *Adam*, and *ergo*, may not be ascribed to any power which is not almighty: Which will yet be more apparant, if wee consider what state we are in of our selues, when he bringeth vs to beleeue; *We are dead, Ephesians* 2. Now to raise from naturall death, is an effect proper to that power almighty. Secondly, if wee consider what powers doe hold vs captiue, euen those strong ones, whom none but the strongest can ouer-master. Thirdly, if we consider to what estate

estate God doth lift vs vp by beleeuing, euen to such an estate, as is without comparison, more excellent then that wee receiued: Now to bring vs from death, vnder which so mighty ones hold vs captiue, to such a life so vnutterably glorious, must needes be the working of a power almighty. But here three things are for further vnderstanding of this point, to be considered. First, in what standeth that effectuall helpe, by which we come vnto God. Secondly, in what order it doth make vs come to God, whether immediately, or by some preparation going before. Thirdly, whether it leaue the will at liberty, actually to resist it, yea or no.

See for the finishing of this Doctrine, that which follows hereafter, at this marke in the Margent, ☞ 1.

To the first, it is plaine, that the effectuall helpe which maketh vs come to God by beleefe, is the efficacie of Gods almighty power, put forth to such purpose: For so farre as God doth intend to worke, so farre he putteth forth his omnipotent power to accomplish; But God doth intend to make some before othersome come vnto him, and, *ergo*, hee doth stretch out the arme of his power, to effect this in them. Neuertheless, to speake more fully; though this be the principall, it is not the sole cause in conuersion: We may then consider three causes. First, the principall, *viz.* this power. Secondly, the instrumentall, both of the word sounding in our eares, and that inward illumination and inspiration wrought within vs, by which as an internall word, God speaketh in the minde. Thirdly, a formall cause, a free gracious disposition or habit of faith, by which the will

is inclined agreeably to the disposition of it, to come vnto God: so that the more full answere to this question, *viz.* what is all that effectuall helpe whereby I come to God, is this: It is a mixt thing standing partly of that almighty power of his, put forth for my good, partly of that word *outward* and *inward*, *by* and *with* which his power is put forth; partly in that spirit of faith, and supernaturall life, which his almighty power through his word bringeth forth in my soule. What was that helpe whereby Christ made *Lazarus* able to come to him, out of the graue of naturall death? The principall was Christs power almighty; the instrumentall, his voyce; the formall cause immediately helping to it, or working it, was the spirit of naturall life, which the power of Christ by his word, restored to this dead corps, which now was fallen. And thus you haue the effectuall helpe or grace, by which we come actually to conuert; for that Gods power put forth to worke good for vs, is a helpe giuen from his free grace, or his free fauour toward vs cannot be doubted, when the Scripture euery where maketh him our helper, from his meere grace. If we lend our arme or hand to helpe one, being no way tyed to it, it is a helpe giuen from our free fauour. That his call, inward or outward, and habit of grace, wrought in vs, may be fitly called grace effectually helpfull to the acts brought forth by them none denieth, though all will not haue habit needfull to our first couersion. And this first thing is well to be noted; for from hence wee may gather in what standeth the efficacie

cacie of Grace, effectuall to conuersion, *viz.* In Gods effectuall power, put forth to execute his intention which he hath of converting some actually before othersome; it doth not stand in any congruity or temperature of Grace, correspondent to our Nature; for this doth argue that there is inwardly an incorrupted, a connaturall disposition to receiue grace. This maketh the effect of conuersion to depend as much on the actiue capacity of the will, as on the Grace of God; nay more: for it maketh the Grace of God worke it morally and externally, and the will of man from a power within it selfe, which doth more inwardly enter the effect of conuersion then the other, as hee who perswadeth mee to giue an almes, is not the cause of it so essentially as I am, who out of my pleasure giue it vpon his first motion.

To the second I answere, that God doth vse so to worke our comming to him by beliefe, that he doth first for the most part prepare vs thereunto: As before we engraffe a Sience we cut it and set it for incision; and if a timber logge lye sunke into mudde, men set to their tacklings first to draw it out of the mire, before they lay it on Cart to carry it away: Thus God doth by his power often worke some preseruatiue change in a sinner, before he doth by his power and word worke the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boare the eare, and to prepare to conuersion. When *Manasses* was humbled in great misery, he sought the Lord; Thus by conuiction of sinne they were pricked in heart, and 2.

said, *what shall we doe to be saued ?* and then speedily receiued the Gospell beleeuing: sometime by extraordinary terrors, rising from external accidents, yea, hidden naturall causes; thus the Iaylor was prepared, and *Paul* himselfe by an extraordinary vision was brought to great astonishment: sometime by restraining, giuing common gifts which make men for degree neerer, that is, in their kind and state not so much remoued, as others in the same state and kinde with them: Thus Christ said to the young man, who was rich and vnconuerted, *that hee was neere the kingdome*: Nay, God may by giuing a man vp to height of some sinne, or sinnes, prepare one to Conuersion, as *Paul* and *Manasses*, the one left to persecuting, the other to those horrible outrages; that looke as Physitians by ripening diseases make way to heale them; for sicke matter is neuer more easily brought away, then when it is ripenes and quantity exceedeth. Concerning this matter, for our better vnderstanding, let these conclusions be remembred.

First, that these preparations are not absolutely necessary, for wee see that God doth giue to infants sanctifying grace, in whom none of these preparatiue operations can take place.

Secondly, we do not finde that they haue been alwaies vsed, and therefore this matter is to be vnderstood as a thing most commonly falling forth, not otherwise: How was *Mathew* called ? euen at his custome, hee followed presently, not as *Iudas*, but as a true conuert to Christ; so in *Lydia*: for life & death being such contraries as haue no third thing betweene

betweene them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiuing of Grace, and comming to him, they make not of themselues any thing to the introducing of Grace further then God intendeth this effect by them: Feare of hell, conscience of sinne, neuer such afflictions, morall parts, and all gifts which may be without sanctifying Grace and true beliefe, many haue all these, who yet neuer turne vnfeignedly to God. When the sicknesse is now growne greater in quantity, this absolutely taken, maketh the patient further of health. But the Physitian may intend this, because he doth see his medicine will the better worke on it, and educe it, when it is growne to such ripenesse. If a man fall out of a dead Palsie into a light Phrensie, phrensie of it selfe is no paration to health, but to the physitian who can worke on him more fitly in this taking then in the other, it may be a preparatiue to health: Thus to be like an aguish man on his good dayes, or like to some madde men in the time of their intermissions, is in it selfe as farre from state of health, as otherwise; but yet the Physitian may vse such a state, as a way to health, choosing rather to deale with him in this taking, then in the fitte. Thus it is not the height of sinne; it is not feare of hell, though contrary to the Apoplexie of deep security; it is not a morall course, which commeth not from true sanctification, that of themselues can make neerer the state of grace, but only in regard

gard of God, who doth intend to turne them hereunto. Thus if God stirre vp a man to liue according to the light of nature virtuously, it may be in regard of Gods intention, a preparing him to receiue further Grace of effectuall vocation; but all a man can doe from naturall strength, of it selfe profiteth nothing.

Fourthly, that where effectuall raising vp the hart to faith beginneth, there Gods preparatiue workes take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to be sowne; so all these things, which as they are preparations doe nothing but fit the soyle of the heart for Gods effectuall calling to be giuen, they haue their end when this immortall seed commeth to be sowne in vs: beside that, a man is no sooner called, then hee receiueth a spirit of faith, by which hee is, as by a new heauenly forme, in some manner quickned.

Fiftly, The Papists doctrine is heere very defectiue, and false in part; Defectiue, for they speake nothing of preparatory courses, by which God doth bring vs to come vnto him by faith, but of such like operations by which God prepareth vs, and we prepare our selues to be iustified: Now we prepare our selues to iustification, when the spirit doth without any habit of Grace, lift vs vp to supernaturall acts of beliefe, hope in God, loue, sorrow for sinne, and feare of hell; in which many things are erroneous; as first, that they make vs lifted vp to acts of this nature without habits, which is to make a blinde man see without giuing his eye new sight; to make vs bring good fruits while yet

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we are not made good trees; to make vs be iustified by our faith, come into grace by our faith, stand in grace by another. The schoole not vnderstanding the doctrine of preparation, consider of it philosophically, as a thing betweene Nature and Grace. Now betweene the things we worke out of naturall strength, and those we do meritoriously from Grace now infused into vs, and inherent in vs, they deuise a third kinde of workes, which neyther come from any power of ours meerely, nor yet from any supernaturall Grace inherent in vs; and these are workes done by eternall ayde of the spirit; whereas all the Scripture make that faith which is required to iustification, to be the same with that which worketh by loue; to be a faith fully formed, comming from a spirit of faith, that is, an habituall guift wrought by the spirit; to be a faith believing on God, which the best pillars of popish learning confesse to be an act of formed faith. Beside, they erre when they make feare of hell a thing immediately disposing to iustification, when the work of this is to moove vs to seeke out of our selues after some word of faith, and this is cast forth proportionably as faith and loue enters: It may prepare to our conuersion, not to our iustification immediately. Againe, when they make loue actuall to goe before iustification, whereas loue doth follow; For we loue because we haue found loue first; now no loue is felt from God till remission of sin and acceptance to life in some measure are felt & perceiued: should God lift vs vp to loue him before his iustification, he should by making vs loue him, prepare vs to be loued

loued of him; *Shee loueth much, because much is forgiuen her.* In a word, letting aside the act of a true faith, comming from an inward gift of the spirit, inclining the heart to believe, there is no other thing preparing to iustification immediately; where this is, there together in time, iustification is receiued; there the spirit of loue and hope are not wanting; *Hee who believeth, is passed from death to life*: Nevertheless, wee doe long after, not feele our selues iustified, nor perceiue Grace to dwell in vs so fully and manifestly as wee desire. Hence it is that sometimes wee are in feare, sometime believe, hope, sometime we are in repentant sorrow, and by these wee are led both to the manifest perceiuing of that which is wrought in vs, and to the more full measure of Peace and Grace, which we much desire.

2. The second question then; In what order Gods power doth bring vs to believe, is thus answered; That most commonly hee doth in some kinde change vs, and make vs more fit, that so his word may be reuealed in vs, which accompanied with his mighty power, doth bring forth that supernaturall habit of faith, by which he doth incline vs to moue vnto him.

3. Now for the third thing; Whether this help doth leaue the will at liberty actually to resist it, yea or no; the answere is, it doth not: That which the omnipotency of God is put forth to worke in the creature, that the creature cannot resist: But God putteth forth his omnipotency, and by the effectuall working of it, he may bring vs to believe. The first part is not denied: The second is here plainly

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set downe, *viz.* That God doth bring vs to beliefe by the effectuall working of no lesse power, then that which raised Christ from the dead.

That which maketh Gods aide and Grace put vnder the power of man, and not mans will to be vnder it, that is a Pelagian heresie: But to say that notwithstanding Gods helping Grace, man may resist, is to put Grace in mans power, not to put mans will vnder the power of Grace.

For the first part of the reason we may see it; for *Pelagius* taken vp, because hee yeelded nothing to Grace as hee ought, granted that hee did not preferre it before the will, but put it vnder the power of it. That which maketh man able to frustrate Gods counsell touching his conuersion is not to be granted: But power to resist all God can work, maketh him haue power to frustrate Gods counsel: Indeed it would be thus in power of the creature to make God periured in the things he hath sworn. To the second part of this reason some may happilie answere, that this power maketh not man able to resist God because hee doth in his counsell decree nothing, but so that hee doth see this power is ready infallibly to performe it: But this is nothing that God doth so will and decree that he knoweth the creature will not resist him; for this doth infer no more, but that God shall not misse of any thing he willeth: it doth not proue hee may not, but it abhorreth from Christian eares to say there is any power which may possibly make God a lyar, as well as to say, God shall not be found true in that he hath spoken.

Aug. de hæresibus. 88.

That

That which is wrought in the will, not from any naturall power of suffering, but from the obedience in which it is to Gods almighty power, that the will hath no power to decline:

But the worke of conuersion to God is wrought in it, from the obedience in which it standeth to Gods almighty power.

To vnderstand it, things haue a power of suffering, from their natures, inclining them to suffer this or that, as waxe is naturally inclined to melt with heate; or a power which cannot but obey some agent working on them from without; thus a peece of wood may be made into an image. Now in regard of God, all things are in such a state of obedience, that they will come to any thing he will bring them: A stone by this power may be made into a man, euen a Sonne of *Abraham*. Now that which things suffer from this power, whereby they obey agents working on them from without that they cannot anoyd: for euery thing so far as it is come in obedience to another, so far it cannot resist: Now, that conuersion is wrought in the will as it standeth onely in obedience to Gods power, is plaine; for it hath no naturall inclination to suffer any thing, both for the being and manner of it, aboue nature: For there is no naturall power in an eye now blinde, to receiue sight, which is not in it selfe, but onely in regard of the manner in which it is to be restored, a thing supernaturall: How much lesse in the eye of the minde, now become darkenes, to receiue the light of sauing knowledge which is euery way a thing both for matter and manner

manner supernaturall vnto it? Beside, if there were a power naturall to receiue conuersion, then there must be some agent in nature able to worke conuersion; for there is not found a power naturall of suffering in any thing, but that wee see also in nature a correspondent power working vpon it: Wherefore the will, not from any naturall inclination it hath, suffering this worke of conuersion, must needes suffer it as it is in obedienee to Gods almighty power. Now to say it may resist, as it is in obedience, is to speak things contradictory: The Scripture doubteth not to say in effect, that Gods will of predestinating, calling, and shewing mercy to saluation, is vnresistable; *Who hath resisted his will? Rom. 9.* and if it were needfull, it might be shewed, especially out of *Tertullian* & *Austin*, that Gods grace hath the free-wil vnder the power of it. Out of *Austin*, That God by his omnipotent power inclineth wills whether hee willeth, hauing them more in his power then we our selues; that his grace doth help vs *indeclinabiliter & inseparabiliter*; which is all one, as if he should say, it doth helpe our infirmitie, not only infallibly, but irresistably; That it is not reiected of any hard heart, because it is giuen to take away that hardnesse of heart which might resist. The will of the creature is the necessity of things on Gods decree, necessity followeth, this labor is superfluous to my intent. But it may be obiected, that this doth take away the liberty of the will in conuerting, if the will be not able to doe otherwise; for that which the will doth, not hauing power to doe otherwise, in that it is not free.

I answer with limitation, that which doth not hauing power to do otherwise from change in second causes compelling it so to do, in that it is not free: Otherwise, when this necessity commeth from Gods almighty will by himselfe determining of it; for this doth so sweetly determine the creature, that the power of it is no way changed or diminished; as the omnipotent will of God doth so in the falling out a contingent thing, as the not breaking Christs bones, as that the nature of contigencie in regard of all secondary causes, is no whit impayred. I answere secondly, that this opinion doth ground the freedome of will falsly; for the freedome of wil, as it is a faculty voluntary or elective, doth not require this indifferency of exercising the act of it diuers waies, for the constituting of it. To cleare this the more, consider that liberty may seeme to spring from three rootes.

First, from this indetermined indifferency, whereby the will is free, nothing determining it otherwise, as well to mooue it selfe to a diuerse thing, as to that whereto it moueth. Secondly, In regard of the flexibility which is in the habituall inclination, which might bend as easily to another diuerse thing, or to suspend, as to moue whereto it moueth.

Secondly, in regard of flexibility, which is in the habituall inclination, which might bend as easily to another diuerse thing, as to that whereto it goeth. Thirdly, In regard of the iudgement, which doth goe before the act of it, iudging freely of it, as a thing which it is able to doe, or not to doe, or if it come

come into comparison with other, iudging of it as a thing to be done before other, and so mouing to it. Now this I take to be the true root of liberty, whence actions are said free, because wee out of a free iudgement moue about them for to do a thing or speake a thing, thus or thus, out of iudgement thinking it free, or determining one, when it considereth a diuerse thing which it might doe also, this maketh the action free; yea so free, that it is done with election: For though the thing I worke be necessary in regard of Gods will which hath determined it, yet I worke it freely, while I doe it out of such a practicall iudgement going before. As a man, though hee speake things for the matter of them neuer so true, yet while he speaketh out of a iudgement that the thing is false, hee speaketh falsly, though the thing spoken be otherwise true; neither doth God maintaine a false iudgment in man, because his iudgement of other things free to him, is with this limitation in him for ought hee knoweth, and to doe any thing from my will with iudgement, that it is possible for mee in some sort if I would to doe otherwise, is enough to free working. To place the freedome of the iudgement in iudging, the meane we vse indifferent, such as may be vsed & not vsed, & yet the end attained, which I like not, because Christians cannot esteeme and account of faith, repentance, as meanes indifferent, when neuertheless they beleeue and repent freely.

Now though the will was in creation, and is in Christians inclinable to contraries, yet I doe not thinke liberty to stand in this natiue flexibility,

which is inclinable hither or thither, much lesse in liberty of exercising power to or fro, as being herein by no power predetermined. For first, the will seemeth to be said free in regard of something no way bound, but the indifferencie of the inclination in exercise are bound by Gods decree, so that nothing can be done, but what hee hath determined.

Secondly, in men distracted in reason, the inherent flexibility of will is not altered, the exercise is no more physically predetermined then before, and yet they worke not with liberty. Thirdly, were liberty in the flexibility, then the more our wills were flexible to things opposite, the more perfect were our liberty. Whereas wee see Christians, the more they grow in grace, the more their inclinableness to sin is diminished; and when they haue attained perfection this flexibleness to euill shall be totally remoued.

The first opinion must be more neerely scanned. Many will haue liberty nothing but such a freedome, whereby God hath made his creature euery way vndetermined, so that when hee doth any thing, hee hath full power to doe the contrary, or to suspend. Now though this freedome might be defended against whatsoeuer is in any second cause, *viz.* in this sense, that hee is free to exercise his power as well another way as this hee moueth, for any thing that any creature can doe in heauen or earth, nay, for ought he can see in himselfe also; But to hold this absolute in regard of God himselfe is a most prodigious conceit. Liberty in this sense, acci-

accidentality, contingency, necessity, these are modalities agreeing to effects, as effects are in order to their second causes, not to God who most certainly, necessarily, and wisely hath willed them. Fire burneth not necessarily to Gods power, who can at pleasure change it, or restraine the second act of it; nothing falleth out accidentally, as referred to him whose wise intention reacheth to euery thing: So for contigency also, and liberty in the sense before named. But it shall not be amisse to shew some reasons why this is to be reiected.

1. That which exempteth a creature from being as an instrument vnder the power of God, is absurd; but this doth so. It is proued thus, that which giueth the creature a power to doe as he wil, when God hath done all hee may vnto him, that doth make him no instrument subiect to Gods power: But this opinion doth say, that when God hath done all he may, the creature is free to do as he will. Some are not ashamed to say that God doth not worke out of his omnipotency in the free will of the creature; otherſome are not ashamed to say, that euen in workes of grace, the will is not properly tearmed an instrumentall cause vnder God: some deny the assumption & proofe of it, because this power came from God, and is sustained by him, and he can doe what he will in man. But to this I say, a thing communicated & maintained to me by another, is that it is: So this power though giuen & maintained by God, yet is a power exempt so farre, that hee may not by any power ouer-rule it; and though God can doe what hee will, yet it is

one thing to be able to doe a thing by perswasion, which I may refuse, another thing to doe it by power which I cannot refuse: This latter by this opinion is denyed.

That which taketh away Gods infallible prescience, is not to be granted, but to say the wil of man is free no way determined doth so: for knowledge is measured by the thing to be known, and therefore when the thing to be knowne is euery way vncertaine, euery wher indetermined, knowledge cannot be certain. The second part of the reason is denied; for they say, that God by a kind of knowledge doth see what a free creature now made wil do, if he be set in such & such circumstances. I Answer, he doth indeed, because he doth see how his power would determine him in such & such occasions; but to make him see determination, when neither himselfe hath any way determined him, when the circumstances doe it not, when nothing in the free Creature doth determine him, is to make him see that which neither is in the Creature, nor in himselfe to be seene. But let vs aske this question; How doth God see his Creature would worke thus or thus, set in such and such circumstances, because it is the nature of it to doe so? whence doth he see it is the nature of it so to be carryed? Here nothing can be answered, but because his wisedome and power the one hath aduised, the other hath effectually wrought that hee should doe so, or that to which he concurreth. 2. In a word, God cannot know this or that mans conuersion certainely from eternity, but he must see it certaine in himselfe, willing it, or in the causes of it,

or

or he must see it from all eternity, as being present to himselfe out of the causes; the former wayes, this opinion denyeth; the latter is true, for God cannot see these things as existing forth of the causes from eternitie to eternitie, but they must haue coeternall existence with him: he hath in eternitie all things thus present, because Gods indiuisible eternitie is before, in, and after all measure of time; but that he hath them present from eternitie to eternity, is an vnconceiueable absurditie.

If God doe not determine and apply the creature to will and worke that which he worketh in the creature, then the creature is the cause why God worketh, and by consequent why he willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plaine, for Gods concourse working this or that, must either goe before the Will and so cause it to Will, or else it must follow, accomplishing that which mans Will willeth. Now the second part some openly graunt, but it is most absurd, both because it maketh God follow and cause a kinde of tendance on mans Will, as also by reason it maketh the Will of man haue a causall force on God himselfe. *Iames* saith, *We may not say, I will goe to such a place, vnlesse God will*. This doctrine maketh God say, I will worke Conuersion, Faith, Repentance, in such a Person, if he will. 3.

If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedome of will: for God the Sonne owing it as a conioyned instrument to it selfe guydance in euery 4.

thing, should it haue failed in any circumstance of due obedience, God himselfe should haue beene guilty: Now Christ had liberty and such as is the ground not onely of working that which is good & praise-worthy, but that which was in some sort meritorious. But we will not prosecute these points, which wee shall haue occasion in other places to vnfolde; The truth is, that whether wee looke at the preparation God maketh in some, or at the faith it selfe, both are wonderfull. What a power is that which shaketh the hearts of the most secure sinners? It is a strong winde which shaketh an Oake, but to bring a heart like the Iaylors to tremble, is a matter arguing a mighty power. Againe, to giue a hand or eye to one blinde and maymed were much; but the hand and eye of faith, great is the power by which they are restored.

Vse 1. Wherefore let vs looke to him who hath thus mightily brought vs to beleiue, that hee would finish our faith by the same power; the same power which maketh these things, conserueth them also: happy is he who doth see this power ready to confirme him in beleiuing, to the end.

Vse. 2. Wee see how they are deceiued, who make God by his grace to conuert vs so that he leaueth it in our power, whether wee will come to him by faith or no: As if God did set his grace forth, as Chapmen doe wares, which the Customer may choose whether he will buy or no: But who can resist in that which Gods Almighty power is put forth to worke? Could his power be resisted, it were not almightie.

Lastly,

Lastly, we may see hence how many persons deceiue themselues, who thinke Faith but a matter of opinion, or an imagination of things absent; who though they neuer felt the power of God working in them, yet perswade themselues they haue faith as well as another; as if it were so sleight a thing, which no lesse power must worke in vs, then that which raised Christ from the dead: But hauing thus dispatched the point for common edification, I will for the benefit of such who are more ripe in vnderstanding set downe my iudgment in these three points following. (*See Page* 353.) at this marke ☞

Now followeth the Description of that power which brought them to beleeue; from that which it wrought in Christ our head, *viz.* 1. His resurrection, which is set downe from the state in which he was raised; *raising him from the dead.* 2. The exaltation of Christ, which his power wrought; in which we are to marke; first, the kingly power he hath receiued, *and set him at his right hand*; secondly, the place where he hath it, *in the heauens aboue*; these visible heauens, for so the word signifieth: Thirdly, the persons; which are of two sorts; first, those who are subiect to this power, as it is more generally taken, *verse* 21. and part of the 22; Secondly, those who are subiect to his power, as it is in speciall manner tempered with grace, in the words following; *A head to his Church*: the more particular consideration whereof shall not here be vnfolded. First, to cleare this 20. 21. *verses*, and part of the 22. *ver.* First, we must marke, that this which is a word, hauing reference to the efficacie or effectuall work-

VERSE. 20.

ing of mighty power, which was wrought in Christ when he was now raised from the dead: As if it were not his minde to expresse a power like it for kinde, so much as the selfe-same singuiar working which was wrought in our head. Secondly, to vnderstand the raising him from the dead; we must know what death here is meant, and in what it standeth: Secondly, what this resurrection includeth. Christ suffered a supernaturall death, so farre as might stand with the vnitie of his manhood, to the person of God the Sonne, and with the holinesse of his nature; but here is onely meant that naturall death, which did a time hold his humane nature in the state of it. This death stood, first, in seperation of naturall soule & body. Secondly, in the losse of all that sensitiue life which the soule caused, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly, in a desire to be againe conioyned vnto the body. Now then the resurrection is such a worke of Gods power, which brought againe the soule of Christ to that body from which it had beene a little diuorced, which caused it bring forth life in that body, worke by it as an instrument ioyned with it; finally, ioy in the coniunction of it.

For better clearing Christs exaltation; we must first know what it is, to be set at Gods right hand. Secondly, what heauens are here to be vnderstood. Thirdly, what persons are meant by *principalities, powers*. Fourthly, what is meant by *putting all things vnder his feete*.

For

For the first, Saint *Paul* and *Peter*, doe confer it by raigning immediately ouer euery creature, till the mysterie of our redemption shall be finished, 1 *Cor.* 15 25. compared with, *Psal.* 110.1. So to the Hebrewes, he doth confer it, the setting Christ in the throne of maiestie, *Heb.* 1.3. 8.1. *Heb.* 12.2. *At the right hand of the throne of God.* Saint *Peter* maketh it all one, with making him Christ and Lord; See, *Acts* 2.35.36. *Ch.* 5.31. But for the further opening, we must know. 1. What it is that is giuen. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answere, that it is not the might of diuine soueraigntie ouer the creature; for this doth so follow the nature of God, that it is necessary with euery person that hath this nature: This the Sonne could not relinquish, this he cannot be taken vnto, as which doth necessarily agree to him, as God blessed for euer. What is it then? A right of executing immediately and in a manner appropriate to this person, the soueraigne dominion of God, ouer euery creature: So that though the Father and Spirit haue a right and soueraigntie ouer the creature, yet they doe not immediately execute this in such sort as the Sonne doth; which maketh Christ say, *Iohn* 5 22 *The Father iudgeth none but hath giuen all iudgement vnto the Sonne.* The Sonne by voluntary dispensation sent by the Father, did empty himselfe and lay aside not onely the right of hauing dominion ouer euery creature, but of exercising and showing it forth in that nature he had assumed: The Father by voluntary dispensation doth resigne to the Sonne the immediate

immediate execution of all power ouer euery creature, till the time that all things be subdued vnder him; This right, the one relinquished in the time of his humiliation; the other doth answerably leaue a time for the exaltation of his Sonne.

2. To the second I answere, this soueraignty is giuen to the person of the Sonne, both as God and man now ascended; as God, for it is a power which none that is a pure creature can take or execute; and the Scripture saith, *The Lord said to my Lord*, that is, to *Dauids* seede, as hee was *Dauids* Lord, according as Christ expoundeth it by his question; now *Dauids* seede was not *Dauids* Lord, as man, but as God. That it is giuen him as man, is plaine, because it is giuen him now ascended into heauen with his humane nature. Againe, that power is giuen to Christ as man, which is to be executed by him as man; but this kingdome is executed by Christ, so that his manhood doth concurre as an instrument working with his God-head in the administration of it, *Iohn* 5. 27. *He hath giuen him power to execute iudgement, in as much as he is Sonne of man.*

3. The third is plaine, out of that *Psal.* 110. and *Paul* construing it, 1 *Cor.* 15. 24. 25. namely, that Christ shall giue vp this kingdome, and cease to sit at the right hand of God in this manner in which now he doth; for then he shall no longer by his manhood execute gouernment, neither shall he in manner appropriate his person, but together with the Father and Spirit like as they, so shall hee ioyntly with them rule, and be all in all for euer.

The

The second point for clearing the Text is, what heauens are here vnderstood; those which *Paul* calleth the third heauen, aboue the ayre, clouds, and starrie firmament. Faith doth beleeue a place aboue these, though Philosophie know it not.

To the third I answere, the persons ouer whom Christ is aduanced, are first described more particularly, but yet obscurely. Secondly, more generally and plainely. The particular enumeration in these words; *Principalities, powers, mights, dominations:* The more full and plaine opening of them in the words following; *Euery name*, that is, euery creature howsoeuer named, whether in this world, or whether belonging to the world to come.

But it is a question, who are meant by the former words. *Ans.* They are commonly vnderstood of Angels; but I take the first two to be names of excellency, found in this present world. First, *Principalities and powers*, when they are put for Angelicall natures, they are not termed so simply, but with an addition of the place; as, *Ephes.* 3. 10. *Ephes.* 6. 12. but these words put for humane excellencies, wee reade them simply, without any thing added. *Tit.* 3. 1. *Be subiect to principalities and powers.* Againe, I thinke this distribution of power, named in this world and in that to come, respecteth something in this enumeration forenamed: the former, these two first named; the latter, the couple following: Thus I thinke also, *Col.* 1. 16. that enumeration of *Thrones, Dominions, Principalities, Powers*; the first two respect things inuisible,

ble, or things in heauen; the latter two, things on earth; for he seemeth to illustrate each part of the distribution, by the particulars there inferred: Wherefore we may thus conceiue of them.

Principalities, signifie those in principal authority.

Powers, all secondarie powers sent from them, as *Peter* speaketh.

By *mights*, I vnderstand *Angels*, putting forth might in some miraculous effects of mercy, or iudgement; such as the Angell, who did smite so many hundred thousands in a night; the Angell which did the miraculous cure at the Poole, *Iohn* 5.

By *Dominations* I vnderstand such Angels, whose ministerie God vseth in the gouernement of kingdomes and prouinces; for that God doth vse their ministerie, this may be gathered both out of *Daniel* and *Ecclesiastes*.

The putting all things vnder his feete, noteth nothing but that subiection in which euery thing is to Christ, God onely excepted; reade, *Heb.* 2. 8. These things for opening the difficulties incident. The summe is. I wish your eyes opened, that you may know the power of God toward you who beleeue, through the working of the power which was wrought in Christ, when God did raise him from the lowest degree of his humiliation, euen the state of the dead, and did crowne him with dignitie, and kingly glory in the heauens, not onely giuing him prerogatiue before both *Principalities and powers*, such as wee see in earth; yea, before *Mights and Dominations*, such as belong to the world to come; but giuing him power ouer these and

and all creatures, so as hee hath them vnder his foote.

Obserue then first from the 20. *verse. Which he wrought in Christ.* That the selfe same power put forth, in raising Christ our head, is that singular power which raiseth vs: For looke as the almighty power put forth to make *Adam* a liuing spirit, was it which doth quicken vs in our order, & bring vs to haue life and being from him: Thus the selfe-same power which raised Christ to be a second *Adam* and quickning spirit to all who belong to him, that is the power which doth cause vs in our time receiue this supernaturall life and being from him: For Christ his resurrection, is both the resurrection of our soules and bodies, in as much as he is raised vp, that he may be a fountaine and roote of all supernaturall life; his humane nature concurring with the diuine, as an instrument with that which is more principall in the producing of it. *Doct.* 1.

By this we see further the vanity of such, who make God to doe nothing in our conuersion, but that which wee may resist: Could wee resist his power, which made the first *Adam* a fountaine of generation vnto vs all? And shall we be able to resist the almighty power of God, raising Christ as a fountaine and roote of spirituall regeneration to all who are his? *Vse* 1.

This should make vs thankefull to God, that he hath put forth such power towards vs, in the resurrection of his Sonne. Wee deeme it as his fauour, who did appoint wee should descend carnally from the first parent of vs, according to the flesh; *Vse* 2.

flesh; but this is farre more worthy of praise, that euen in raising, he should thinke on vs, and appoint vs to receiue a resurrection of soule and body from him, in due time and order.

Doct. 2. Obserue secondly, that Christ is raised from state of the dead, that God doth leaue his dearest children to the depth of miseries, before he send relieſe: His owne Sonne left to conflict with a spirituall kinde of death, with desertion in regard of loue ecclipsed, which impression of wrath, as due to our sinnes, with all the powers of darkenesse, assayling him with naturall death in regards before opened; his owne Sonne left to this gulfe of euils, before saluation was showed: This he doth to glorifie his power, which doth not so brightly appeare till things are desperate. Secondly, that we might the better in extremities learne to trust on him, to bring vs to this, he is glad to make our cases past all helpe we can perceiue. And thirdly, to the end hee may the more endeare his benefits, he doth let vs conflict long in the want of them.

Vse. Let vs not then be dismaied what euer wee suffer: I hope we are not yet come to death; let vs looke at Christ, and not wish to be free from such condition, which our Lord and Master hath endured before vs: The rather let vs haue patience, how euer we be tryed, because God can neuer come with helpe too late, as men may, who bring things sometime to no purpose, when the matter is past helpe.

Doct. 3. *In that Christ is raised*; Obserue, that God neuer so leaueth his, but he sendeth saluation in due time:

time : He left his people in *Ægypt*, in *Babilon*, till their ciuill state was dead and desperate ; yet he deliuered them. If he let them be swallowed, like *Ionas*, yet he will bring them forth againe, and show them his saluation , for God is a helper at time of neede ; such is his faithfulnesse, in the Mountaine he will prouide, as *Abraham* said. Thus though he let his owne Sonne dye, yet he saueth him in due season, and deliuereth him : There is a double saluation, one protecting and keeping euil that it shall not come neere vs, nor once ceaze on vs ; the other is a keeping of vs so as it shall not hold vs, much lesse preuaile ouer vs : Thus God saued his Christ, accordingly as he asked, *when hee prayed with strong cries to him that was able to saue him from death, Heb.5.9.*

Wherefore let this our Sauiour case comfort vs in greatest euils. If the example of *Iob* is to be looked at, how much more this standard of examples? What though thou seemest neuer so forsaken ? what though many euils haue seized on thee? feare not, stand still, saluation will shine forth in due season. God is not like the diuell and wicked ones, when they haue brought one into the bryers, there they leaue him, on plaine field : *I haue sinned in betraying innocent blood : What is that to vs*, say they ? but God will be with vs in the euils, *yea in sicknes, to saue and deliuer vs.* *Vse.*

Obserue againe, that God doth not onely raise him vp, but set him at his right hand ; Glory correspondant to his humiliation. Obserue that God doth make the abasements of his children be the forerunners *Doct.4.*

forerunners of their greatest glory; as the pride of wicked ones doth lacky as it were, and runne by their ensuing ruine: so on the contrary, the sufferings and humiliations of Gods children haue ensuing answerable glory: He was made lesse then a worme, and here is taken to the right hand aboue Angels. It pleaseth God not onely to exalt his humbled children, but in the degree also, in which he had abased them, according to that prayer of *Moses. Psal.90. Comfort vs, according to the yeares wherein we haue suffered affliction*: as on the contrary, we see him bringing iudgement on the wicked, in the same measure in which they haue taken in the delights of sinne, *Reuel* 18.7. True it is, that this doth not hold vniuersally in this present life, but when the definitiue sentence is now to be giuen them according to workes, shall euery soule receiue proportioned recompence.

Vse. Let vs then by this take comfort in afflictions: Was this Christs case onely? Nay, see, *Iam.* 1.10. *Reioyce in afflictions, for when you are tryed, you shall receiue the crowne of victorie*; The wickeds woe is sowne in their reioycing, but in our darkenesse light is sowne for the righteous. Let vs thinke God doth but proue vs, that hee may in his due time doe vs good: Blood and sweate goe before victory, and before the earthly haruest is gotten in: We must not then thinke it strange, if God cause vs to know sufferings, before hee show vs those glorious mercies which hee hath prepared for vs.

Doct.5. But to consider this matter of Christs exaltation more

more particularly: First, when it is said, hee is set at Gods right hand, aboue principalities; Obserue, that our Sauiour Christ as man, is taken to haue prerogatiue before euery other creature: For first, this phrase noteth the preeminence of him, as next to God himselfe; that looke as one made a King, hath a dignitie aboue all persons named in his kingdome, Dukes, Earles, Lords: So our Sauiour, taken vp as man to this kingly dignity, must needes be in preeminence before them. It is no wonder, for this nature essentially appertaineth to that person which made all these things; see, *Reuel.* 4. *vlt. The Lambe is worthy to receiue glory, for by him all things were made, for him they were created.*

Secondly, euery person, the neerer he is in coniunction of bloud to an earthly King, the more he hath prerogatiue before others, more disioyned: so this created nature, seeing it is made one personally with God, by how much it is more neerely vnited, by so much it is fit that it should haue prerogatiue before others. Not to speake that being heire of all things, it is meete that he should be before all, who are but parts of his inheritance; and hauing more excellent endowments, I meane created gifts then any other, it is meete hee should haue the first place before all other.

Wherefore what reuerence are we to show him in all our seruices about him, whose excellencie is so high aboue euery creature? Earthly dignities doe so dazle our eyes, that wee know not with what submission sufficient to fall downe before them. *Vse* 1.

Vse 2. Againe, hauing so eminent a person for our Sauiour and mediatour, let vs cleaue contented to him, caring to know nothing but him, accounting all drosse and dung, that wee may be found in Christ. Let none deceiue you with traditions of men, and vaine Philosophy, you are compleate in him who is the head of principalities and powers. The Papists, did they consider the excellency of Christ our Sauiour, could not, as they doe, flye so many waies for helpe out of him.

Doct. 6. Obserue secondly, that Christ not onely as God, but as man also, hath power aboue euery creature; for to be set at Gods right hand, is to receiue a power imperiall ouer euery creature; which is further apparant, while he saith, Christ is so placed aboue all, that all are subiect vnder his feete: *To mee is giuen all power in heauen and earth*, that is power, whereunto euery creature is subiect: He speaketh of it as done, because it was immediately to be performed; in which manner he spake before of his body and bloud; This person as God, receiuing by voluntary dispensation this honour from the father, that he should in an immediate and appropriate manner, execute gouernement ouer all the creatures in heauen and earth; the same person as man, participating in this kingly diuine authoritie, so farre that hee should instrumentally concurre in executing all that iudgment which Christ according to his diuine nature did principally effect. This the Scripture doth lay downe, as in regard of earthly powers they are subiect; *For hee is ruler of the kings of the earth*, *Reuel.* 1. 5.

*Reuel.*1.5. *Hee hath this royall state written on his thigh*, as it were, *King of Kings, Lord of Lords, Reu.* 19.16. That he hath power ouer Angels, is plain, both by the reuerence they doe him, and their obedience towards him, *Heb.*1. When hee brought his Sonne into the world, he bad al the Angels should adore him, euery knee bowethto him, the euil Angels yeelding signe of subiection, either deceitfully to wrong end, or by force compelled, though their state is such, that they cannot do it religiously as the other: That all the Angels are in obedience to him is plaine; the good are sent forth by him to be ministring spirits for our good: Now he that hath power to dispose of and imploy them, hath power to take account how that hee setteth them about is discharged; the euill Angells are likewise at his disposition, for they could not enter the Swine without his leaue, they are subiect to his iudgement; When the *Saints* shall iudge the *Angells*, what power hath Christ himselfe this way?

First, from this of Christs prerogatiue and powerfull authoritie, insinuated in this phrase of *sitting at Gods right hand* wee see that the meaning of this phrase is not to be admitted to equality with the diuine nature, for this Christ euer had as God; neither to be admitted into the diuine blessednesse setledly to inioy it, for Christ as God euer had and could not but haue, that essentiall beatitude and that blessednesse which he receiueth as man is not to haue end, which this sitting at Gods right hand is to haue; neither is that filling Christs humane nature with supernaturall gifts of knowledge, power, *Vse 1.*

&c. the proper thing this article layeth downe; for these gifts shall dwell with him for euer; hee shall sit in this manner on the throne of maiesty but for a time. Much is the *Lutherans* sence to be approued, who make Christs placing at Gods right hand to import thus much, that the humane nature of Christ is eleuated to this honour, that it may freely vse the diuine attributes, omniscience, omnipresence, omnipotencie; so as to become by them omniscient, omnipresent, omnipotent no lesse properly then the diuine, though after a manner farre otherwise; the diuine nature being thus of it selfe by naturall necessity; the humane being thus by vnion with the diuine, by gracious Communication of these vnto it, with liberty to vse them for the perfecting of it selfe: that looke as we conceiue a sinner iustified or made righteous with Christs righteousnesse, not as inherent subiectiuely in him, but in Christ, yet really communicated with him, so as hee is made righteous with it; thus doe they say the humane nature of Christ is made omnipresent with the omnipresence of the diuine nature, not as a thing subiectiuely inhering in it, but so really communicated with it that it is made truely omnipresent by it, though the diuine attribute neuer goe forth of the nature of God, in which as the proper subiect they graunt it immouably inherent: It shall not be amisse for the instruction of some, a little to open what I thinke to be their opinion.

1. They hold with vs, that the vnion of the diuine and humane nature standeth in this, that they both are vnited in the singularitie of one and the selfe-

same

same person; that the properties of the diuine nature abide immoueably in it, neuer going out of it; and that the humane nature when now it hath the free liberty of perfecting it selfe by vse of the diuine properties, that the humane nature then hath and holdeth it finite and proper qualities abiding in it; such like things as these they religiously affirme with vs.

In what then will you say do they differ from vs? So farre as I can conceiue then, in these three things.

1. Vpon the vnion of these natures they thinke such a communication to follow of the diuine properties, for example sake Omnipotencie, as that the humane nature is made truely omnipotent, not by any confusion of properties, nor yet by any bare communion and concourse of it to the same effect, each nature working that which belongeth to it with communion of the other, for this wee graunt, but by a reall donation, by which the diuine omnipotencie, doth so become the omnipotencie of the humane nature, that it may worke omnipotently with it, no lesse then the Diuine Nature doth it selfe.

2. They say that Christs humiliation stood in this, that his humane nature did suspend to vse fully these Diuine properties communicated with it.

3. That the exaltation or setting Christ at the right hand, is the eleuating his humane nature to the full and free vses of the diuine properties, so that his humane nature by actuall vse hereof, is become omniscient, omnipresent: But as this last is

a misinterpreting of this article; so the ground of their error is, that they suppose a false effect of personall vnion, namely, such a reall communication, for the vnion cannot cause the humane nature partake more in the properties of the diuine, then it causeth the Diuine partake in the properties of the Humane. Againe, if a true reall communication did follow of Diuine attributes, it must needs be of all, seeing these are the Diuine Essence, which can no way be diuided. Beside, in the vnion of body and soule, which is personall, the life of the soule is not communicated with the body, but an effect of it onely. Beside, to what end should created gifts serue, when now more noble properties doe enter? Not to mention the infinite perfections cannot perfect finite natures, no more then reasonable perfections can make perfect vnreasonable creatures.

Finally. This opinion maketh the diuine properties become instrumentary faculties, as it were to a finite nature. This by the way.

Vse 2. A second vse is, to let vs see what reason we haue to subiect our selues to him, seeing he hath all power, we had neede to salute him with the kisse of obedience, least we be consumed: These who haue earthly power, wee sweare allegiance and obey them in all things; how much more should we doe it here? Such as disobey him are careless to get knowledge, to beleiue, to repent, they will finde it hard to kicke against the pricke; they shall one day heare this Lambe, like a Lyon, speaking these terrible words,

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bring them hether, who will not I should reigne ouer them, that I may slay them.

This must strengthen our Confidence, that our Sauiour hath all things subiect, that no Diuell can stirre him further then hee giueth leaue: We haue men, euill Angels, sinne, troubles, euery thing resisting, let vs not be dismaide, but looke to him who hath all things put vnder his feete. But if all things be put vnder him, how come we who are his, to be thus encountred in regard of the power receiued to subdue them? They are all put vnder him, but in regard of the execution, they are not yet put vnder, as *Hebr.* 2. 8 the Apostle himselfe acknowledgeth. *Vse 3.*

Thirdly, obserue the place where Christ is crowned with this glory and dignity; He is at the right hand, in the heauens, before and aboue all things; This is plaine, that this his soueraignety is a consequent following on his ascension into heauen; It is plaine likewise that he is so ascended into heauen, that the heauens must containe him till he come to iudgement, *Acts* 3. Looke as Kings are crowned in the chiefe Cities of their Kingdomes, and keepe their residence in their Pallaces neere vnto them; So it was decent that our Sauiour should be crowned in this heauenly Ierusalem, and keepe his residence as it were in his heauenly mansion. *Doct.*

This should draw vp our hearts to heauen, whither our Sauiour is entred, where hee now sitteth in Maiesty. Should wee haue some friend highly aduanced, though in parts very remote from vs, *Vse 1.*

wee would long to see them, and make a iourney to them.

2. This doth assure vs that all wee who are Christs, shall in due time be brought to heauen, where he is; the head and members must not still be diuorced: beside that, hee prayed that where he is, there we should be also, *Iohn* 17,

3. We see Vbiquity and all reall presence (as reall is opposed to spirituall, not to be an imaginary presence) wee see it ouerthrowne. For if hee sit in heauen at Gods right hand, then to sit at Gods right hand is not to be made euery where present; for hee could not be said to be made euery where in the heauens, without a contradiction, no more then to be made infinite within limited bounds of being. I take it for granted, that the heauens can signifie nothing but a place limited for the extent of it; And it is against the Papists a sufficient reason, *Hee is ascended and sitteth in Heauen, Ergo*, he is not heere, according to the Angels reasoning, *Math.* 28 6. *He is not heere, for hee is risen*: they did not know this new Philosophy, that Christ might be risen from that place, and yet be corporally present in it to.

Doct.

Lastly, marke the distinction of *worlds*. Obserue, There is a world to come, in which Christ, and those who are Christs, shall reigne for euer: This world waxeth old, the fashion of it passeth, it is called the present euill world; but there is a world to come, in which all things shall be restored, which God hath made subiect to his Christ, as the heyre of it,

it, *Heb.* 1.8. *in which we shall be ioynt-heyres with him.* *Abraham* had a promise, not onely of seede, but that he should be heyre of this world, a type whereof the land of Canaan was; euen as the first *Adam*, and all that came from him had a world, this in which wee are, prepared for them: So the second *Adam*, and all that are his, haue a world also belonging vnto them.

Let vs then comfort our selues in this, though in this present euill world wee suffer many things, there is a world which shall last for aye, in which we shall reigne with Christ, blessed for euer: In this world to come shall all teares be wiped from our eyes, and all our sinnes so be forgiuen, that there shall be no step nor print appearing of them: forgiuen, not in regard of sentence only interloquutory, but in regard of full declaration and execution, to which that place in *Mathew* seemeth to haue respect: *He that blaspheme th against the spirit, shall not be forgiuen, neither in this world, nor in the world to come.* *Vse.*

Now followeth the speciall Soueraignty; *And hath giuen him a head ouer all, to his Church, which is his body, the fulnesse of him who filleth all in all.*

For vnderstanding these words wee must note, that the word *head* is vsed sometime for one who in any kinde is before and aboue other: and in this large sense, Christ is the head of Angels & all men: Man is the head of the Woman, Christ of Man, God of Christ, 1 *Cor.*11. *He is the head of all principalities and powers*; But here it signifieth that Christ is so ouer his Church, that hee is in a more neere and VERSE.22.

and communicatiue sort conioyned with it, as the head is with the body and members, which are annexed and subiected to it.

A head ouer all.] This may be referred to the Church, as making a comparison twixt Christs superiority ouer his Church, and Angels, in this sense; God gaue Christ that hee should be a head principally and aboue all other things, beside to his Church: Thus *Ch. 6. Aboue all, put on the shield of Faith*; or it may be referred to him who is giuen our head in this sense; God gaue him to be a head to vs, who is ouer all things, because the speciall soueraignty is noted in his being a head: This word being taken in the strictest acceptation, and because it affordeth matter of further consideration, we will take the latter sense; *to his Church.* This word Church, sometime noteth one congregation of men called forth of the world, as the Church at *Corinth, Cenchræa*; sometime it is taken to signifie the multitude of them, who are foreknown of God and appointed to saluation, for all who are gathethered by Gods effectuall calling in heauen and earth, and who are in their time to be made partakers of his holy and effectuall calling: Thus *Heb.* 12.28. we finde it taken thus here; for, all the body which doth make full and perfect Christ mystically considered, is here to be vnderstood.

Which is his body.] Not his naturall, but mysticall body.

The fulnesse.] That is, which maketh him full and compleate as he is a head: for a head without a body

body is maimed; though otherwise such is his perfection and fulnesse, that hee *filleth all in all*. The summe is. Though God hath set Christ ouer euery creature, yet hee hath giuen him that he should be ouer his Church as a head, in a more neere and communicatiue power; him I say hath hee giuen to be a head to the whole multitude of beleuers, who is in dignity and power aboue euery creature. Now as hee is a head to the vniuersity of true beleuers, so the vnited multitude of them are as a body mysticall to him, making him full and compleat so farre forth as hee is a head; him I say, in whom dwelleth all fulnesse, so that hee *filleth all in all*. In the end of the 22. verse, wee are to marke first that Christ is giuen to be a head to his Church: secondly, the quality of him giuen to be our head, or of our head that is ouer all. The Church is described from the mutuall respect which it standeth in to Christ, as a head, which is his body. Secondly from the effect of it, to be gathered from those last words, which is *the fulnesse*, that is, which maketh full him *who filleth all in all*.

The first thing to be obserued is, that Christ is made as a head, hauing a more neere and communicatiue soueraignty ouer beleuers, then ouer any other. Looke as the King hath a more intimate and amiable superiority and regiment ouer his Queene then ouer any other subiect, so it is heere in Christ our King, whose dominion toward his Church, which is his Queene and spouse, is more amiably tempered and neerly affected, then is his gouern- *Doct.*

gouernment ouer any other: This will appeare by consideringe how much neerer and communicatiue he is to vs then to Angels, creatures otherwise most excellent. First, looke as the naturall head and members are of the selfe-same speciall kinde for nature, the head standeth of skinne, flesh, bones, and so doe the members also: thus it is that Christ is one with vs, in regard he hath taken the selfe-same nature with vs, standing as well of that which is outward and sensitiue, as of that which is inward & intellectuall: In this he commeth neerer vs then Angels; he tooke not the nature of Angels, but the seede of *Abraham*. *Hebr*. 2.

Secondly, Christ doth by his sufferings procure for vs all blessings spirituall and temporall, maketh a purchase of them with his bloud: Now he in his death respected not Angels in like kind; that looke as Kings prouide many things for their Queenes, which they doe not for other subiects, so doth Christ for vs.

Thirdly, hee doth vnite vs to himselfe more neerely then Angels; they are vnited to him by knowledge and loue, such as doe come from the power of that vnderstanding and loue which they haue of their owne, from the first creation: but we are vnited heere by knowledge of faith and loue; heereafter by glorious light & loue, such as Christ himselfe by his spirit begetteth in vs; as the members of the body are vnited with nerues and sinnewes, such bands as take their beginning from the head.

Fourthly,

Fourthly, hee doth communicate with vs that whole life of grace and glory which wee haue, and shall receiue, as the naturall members haue no sense or motion which floweth not into them from the head: But the Angels haue a blessed life; for the substance not comming to them by Christ, considered as a mediator, euen that blessed life in which first they were created, that which commeth to them is onely an augmentation of happinesse: their illumination and their ioy being in many regards much increased; they who learne by that they obserue in the Church falling out, what doe they heare thinke we by inioying the presence of God-man, now ascended and glorified? and they who ioy in heauen at the conuersion of one sinner, how many waies by Christ is their ioy inlarged?

Fiftly, hee doth not direct them as he doth vs; hee doth gouerne and direct them as a King doth voluntary ready subiects, by an externall signification of his will onely; but he doth direct and moue vs, outwardly by signifying his will, inwardly by sending his spirit, which might mooue vs with efficacy to that hee showeth, as a naturall head doth the members of it.

Sixtly and lastly, he doth not confirme them as he confirmeth vs; for he hath neither gotten by his death for them this grace of perseuerance to the end, neyther doth hee shadow them and follow them with ayds outward and inward, as hee doth vs, lest our faith should be preuailed against; they haue beene no doubt confirmed from the begin-

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ning, both by force of their election, & preuenting them with actuall grace., which made them with effect execute what euer thing it was in which it pleased God to proue their obedience, if they haue any confirmation from Christ their King, it is such an one as doth make them strong to subdue euill Angels, or any opposing them in businesses, in which their ministery by Christ is imployed, such an one may be gathered, *Dan.*10.13.

Vse 1. First then, seeing Christ is giuen vs as a head so neerely and communicatiuely ioyned vnto vs, let vs abhorre that sacriledgious vsurpation which the Pope committeth, while hee challengeth vs to be head of the Church; That which the scripture doth attribute as proper to Christ, is not to be giuen to any other: But they distinguish, that the Scripture maketh Christ the principall and inuisible head, but this hinders not why there should not be a visible secondary ministeriall head. *Ans.* There needeth not a ministeriall head to supply Christs bodily absence; For as Kings are in body present at Court onely, and yet well enough gouerne their bodies politicke; So Christ in regard of his bodily presence in heauen, can well enough rule that part of his body in earth, without the supply of a visible head. Were the Pope a ministeriall head, hee might doe that which the principall, whose roome he supplieth as Viceroyes do, that in the kingdomes ouer which they are set, which the Kings might do in their owne persons, whose roomes they supply; But the Pope cannot doe any inward thing which the

the head of the Church is to perform. 3. Were there a ministeriall head, there should be a Lord-like power ouer part of the Church out of Christs person in some other creature; then should there be more Lords then one, contrary to that in 1 *Cor.* 12. 5. *There are diuisions of ministeries, but one Lord.* Looke as great Lords in earth haue in their houses ministeries of more & lesse honor, from the steward to the skullerie, but no Lord-like or Master-like power in any beside themselues; so is in Christ and his Church, which is the house of God, wherin he is the Lord, Apostles, others, hauing more or lesse honourable seruices, but no master-like power ouer the meaneſt of their fellow-seruants.

Wee see hence the great grace of Christ, who doth so neerely vnite himselfe with vs. Kings in earth, the neerer they come to any Subiect, the more they show their loue; but this is the greatest grace they can show, when they make themselues to become one with any of their subiects: Thus Christ could not shew vs greater grace then to make vs one with himselfe as a coniugall head, ruling ouer vs. *Vse. 2.*

We see hence, that wee may assure our selues we shall lacke nothing, who haue Christ become a head to vs, in so neere and communicatiue sort, as this is: There are some officiall parts in the body, which haue that they haue, not for themselues onely, but for the whole body; Thus the Stomacke hath meates, the Liuer blood, such is the Head: Now it were an vnnaturall part for these, to keepe that

that they haue to themselues, as for the Liuer to keepe in all the bloud and not impart it by veines to the rest of the body; so Christ (who can doe nothing which doth not beseeme him) he hauing for all of vs the fulnesse of grace and glory, according to that, *Psal.* 16.2. *My good is for the Saints*; he cannot but be most ready to communicate with vs euery thing that is good: onely let vs renew our faith and repentance, that so we stop not the passage of this spirit from him our head: If the naturall head of the naturall body be neuer so full of spirits, if the vessels which conueigh it, be once obstructed, as in the Palsey, the body then is without sense and motion: Wee may apply it to our selues, &c.

Obserue secondly, that he saith, *this our head is ouer all*: Whence note, that God of his grace, hath not onely giuen vs a head, but such a head, to whom all things are subiect; he who must be a sauing head to vs, there is great neede he should be ouer all: Could he not binde that strong one, and cause him redeliuer his possession, how should wee be euer set at liberty? Could he not dissolue the worke of Sathan, swallow vp death, create life and quicknance in vs, our case were lamentable? This is to be marked; for it is a spurre to thankesgiuing: It is grace showed a Common-wealth when wanting a head it hath a tollerable one bestowed: But when God doth, as he did by vs, giue vs a King, great before his entertainement amongst vs, whose power might the better procure

cure our weale, and secure our peace, this is a double mercy: so it is to giue vs a head, yea, a head ouer all, so mighty that we may sleepe on each eare, without feare of any enemy.

Secondly, this doth show vs a ground of confidence: What need we feare any creature, who haue him that is ouer euery creature? if he be ours, who can be against vs? Looke as Queenes on earth, they feare not subiects displeasure, because they are so neerely vnited to him who commandeth euery subiect: so it may be with euery true member of the Church, if our vnbelieuing hearts say not nay.

VERSE 23.

Which is the body.] Obserue, that as Christ is the head of beleeuers, so they are his body, & euery beleeuing soule a member of this body, whereof he is the head. Beleeuers are so said the body, as the body standeth in opposition to the head, not as it includeth the head within the compasse of it, accordingly as we vse it when we say here lyes such a mans body, for here we put body for an essentiall part of such a mans person, not as opposed to the head, but as including the head with the rest of the members, vnder the conception of it: But the Church is said to be a body, as the body is distinguished from the head, whose body it is, and *ergo*, it is so said the body, that Christ who is the head of this body is distinguished from it. Now the multitude of beleeuers are fitly so called; for as in a body are diuers members, hauing their seuerall faculties for the good vse of the whole; so in the

*Doct.*1.

Church there are diuers kindes of members, some taught, some teaching, some gouerning, some gouerned, some distributing, yea, euery member hath as it were his distinct grace, wherby he may serue to the good of the whole. But for further clearing of this, I will show who are of already, and belonging to this body. Secondly, in what regard euery beleeuer may be said a member of the body of Christ:

1. To the first I answer, that those onely are his body, who are so ioyned to him, or are by Gods effectuall calling so to be ioyned to him, that they shall finde saluation in him: or those who haue, or shall proceede by spirituall regeneration from him, *and grow vp to a perfect man in him, Eph.* 5. He is called the head of the Church, and the sauiour of his body: As the Church and his body, so his headship and saluation being of equall extent; to which purpose he saith, *Ioh. 6. That it is the will of the Father, that he should not loose any of those who are giuen him*, but that he should both begin and perfect their saluation, euen raise them vp to life eternall at the last day: Or, this body is the multitude of such as haue or shall, in spirituall manner proceede from Christ, and grow vp in him: for as all who haue descended, and shall descend from the first *Adam*, are a compleate body naturall, vnder *Adam* the head and roote of them, (I take naturall, as it may be opposed to *Adams* personall body;) so the multitude of those children who are giuen to this second *Adam*, (*Loe I and the children whom thou hast giuen me,*) they make vp the whole body, whereof Christ, the

the second *Adam*, is the head. For though there be vertue in Christ, able to haue procured the saluation of others, and though there be a passiue capacitie in all mankinde to be conuerted by him, vpon supposition God would so haue determined; yet can he not be said a head of any, but those onely whom God hath destinated to conuert and bring to saluation by him; as it is in the first *Adam*, who cannot be said a head of any, but who are and shall in time actually, according to Gods determination, be propagated from him, though there wanteth not in *Adam* and his, both a generatiue force, and matter passiue, of which many others might be ingendred, if God had been so pleased to ordaine. To the second, the faithfull are fitly said a body, in as much as they haue connexion with Christ, the spirit which commeth from Christ, vniting it selfe with them, and so making them one with Christ, that though betweene vs and his body, there is a bodily distance, which is not in the head & members of a body naturall, yet the spirit which commeth from him, doth so ioyne vs with him, that nothing commeth twixt him and vs; that looke as the body of the Sun being far distant, neuertheleſſe the light that commeth from it, doth immediately vnite it selfe with our sight; so it is that Christ bodily in heauen, yet the spirit comming from him, doth immediately so ioyne it selfe with the faithfull soule, that it maketh the faithfull soule one also with Christ, whose spirit it is. 1.

2. The same life of grace for kinde which is in

Christ, is in euery faithfull soule; as the same sense and motion which is in the head, is for kinde in the body also: for looke as that fire kindled, is of the same nature with the fire kindling; so this fulnesse of grace in Christ, is of the same nature with that which it doth in some manner bring forth in vs. Lastly, euery faithfull soule is gouerned by Christ outwardly and inwardly, as a member of the body by the head; the head doth not onely show the foote whether to goe, but imparts spirits which stirre vp the faculty of mouing, and so cause it to goe. Thus we are outwardly by Christs words directed, inwardly by his spirit; *So many as are Christs, are lead by the spirit of Christ.*

Vse 1. The Vse is, first for further Confutation: For if the faithfull haue none for a head, but they are a body to that person, then surely they haue not the Pope for their head, in any property of speech, or they must as properly be said the body of the Pope; yet Papists, who make no doubt to vse the other phrase, straine curtesie here, and will not say the Church is the body of the Pope; but they might as well confidently say, this man is father to this childe, and yet be afraid to say, this childe is sonne to such a man.

Vse. 2. Seeing we are his body, let vs not doubt but he hath fellow-feeling with vs, and doth so farre as may stand with a glorified condition, commiserate our distresses: *Saul, Saul, why persecutest thou me? He that toucheth you, toucheth the apple of my eye; Can the finger ake, but the head feeleth?*

This

This doth show vs our duetie, that wee must endeauour to subiect our selues wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the naturall body? Let vs labour to deny our owne wils, and lay them downe before Christ; as euer we will with comfort call vpon him to be a head to vs, let vs behaue our selues as obedient members to him. Some bend the will of Christ, like a leaden rule, to their owne will, and so farre they will goe in religion as shall humour them, and stand with their pleasure: But let vs know that true religion neuer beginneth, till in preparation of minde wee addresse our selues to deny and subiect our wills to that whatsoeuer Christ shall signifie as his will, out of his word. *Vse* 3.

Obserue againe, that hee saith *This body is his fulnesse*, that Christ doth not count himselfe full and compleate, without all his faithfull members; Hence it is, that while all Christs members are gathered, we are said not to be growne vp to that age wherein Christ is full, or to the age *of the fulnesse of Christ*, *Eph.* 4. 13. For as it hath pleased Christ to make himselfe a head to vs, wee may say of him, as Saint *Paul* saith of the head, 1 *Cor.* 12. *Can the head say to the foote, I haue no neede of thee?* For as the head is not in full perfection, till it haue euery member, and that in the growth which appertaineth to it; so Christ our head is not compleate, till hee haue all his members, and that in their seuerall perfections belonging to them; *Doct.* 2.

euen as it is betweene Kings, who are heads politicke, and their people, though for their persons they are neuer so compleate, yet the multitude of their subiects addeth no small glory to them; So it is twixt Christ our King, and vs his people.

Vse 1. Which consideration, doth first show vs, that none of those who either liue knit to Christ onely by externall profession, yea, none of those, who receiue some effects of the spirit, which for a time onely abide in them, none of all those who in the end shall heare that sentence, *depart from me*, were euery true parts of Christs body; for Christ is made the fuller and compleate by all his true members, and should be maimed if he lacked one of them: These *ergo*, belonged to his body, as a wooden legge or glasse, doth to the body of a man, or at the most, as a bunching wenne, which is more inwardly continued, and hath a kinde of life, but it is not quickned as a member of it, and therefore it remaineth the more compleate when such are cut off from it.

Vse 2. Is euery beleeuing soule a member, making Christ their head more full? This then doth assure vs, that Christ will keepe vs, who are true members of him, and not suffer any thing to seperate vs from him. Is it not a blemish in the body, wherein one member onely is wanting; So Christ should be maimed, if wee were any of vs lost, who exist in him, as liuing members of him. Beside, what naturall head would part

part with a member, were it in the power of it still to enioy it? Wherefore when Christ wanteth no power, wee may assure our selues hee wanteth no will to preserue vs in that vnion and communion which as members wee haue attained with him.

This doth let vs see a ground of patience against the contempt to which true Christians are subiect in this present World. Men often deeme them the refuse and offall of all others; but this may encourage, Christ doth thinke so honourably of vs, that hee counteth himselfe maymed and imperfect without vs. If Grace once fauour and respect vs, wee passe not what inferiour persons thinke of vs: So should it be heere, wee should digest disgrace from men more easily, to thinke that our great God and Sauiour hath vs in such estimation. *Vse 3.*

Obserue lastly from this description of Christ, *Who filleth all in all*, that whatsoeuer thing is in vs as Christians, all of it is from Christ, *Colos.* 2. 10. *In him wee are compleate*, filled with all heauenly gifts, which serue to remoone euill, or set vs in state of blessednesse; So *Colos.* 3. 11. *Put on the new man, in which Christ is all in all*: For looke as whatsoeuer things are in naturall men, are all from the olde *Adam*, as for example; That they are of this complection, this stature, feature, sexe, in regard of their body, that they are of sharpe mindes, reaching wits, or otherwise, that they are in this Countrey, in this ciuill condition,

what euer they haue according to the fashion of this world which passeth, all is from the first *Adam*: so looke about thee, what euer thing is to be seene in a Christian as a Christian, all is from Christ this second *Adam*, *who filleth all in all*. Should wee haue any thing which we receiued not from him, wee might so farre boast in our selues, *Ergo*, Wee haue not any thing which is not giuen vs by Christ, that all our reioycing might be in God through him. Hee doth furnish vs with the whole suite of Grace and glory, that his magnificence might not in the least degree be obscured. For the cleerer opening of this point, two things are heere to be considered.

First, What the things are wherewith hee filleth vs.

Secondly, how we come to be filled.

1. The things are, all that fulnesse of God, which beginneth in grace, is then perfected in glory when God shall be all in all. More particularly, he doth fill vs with righteousnesse and life; for euery thing filleth other with such as it selfe hath: Now as the first *Adam* filleth his with sinne and death; so the second *Adam* hath treasured in him righteousnesse and life for all that are his; therefore hee is said, *Daniel* 9. 24. to haue taken away sinne, and brought to vs eternall righteousnesse; and hee is said, 2 *Tim.* 1.10. to haue tooke away death, and brought to light life and immortalitie; the life, is either the life of grace, or

or of glory; the life of grace, is inward, or outward: The inward grace of Christ, being that which doth dwell in the soule, principally changing it, in the vnderstanding, will and affections of it: which doth also secondarily show it selfe in the body, both making the outward man more amiable and awfull; *Wisedome maketh the face to shine*, and also subiecting the members of it to it selfe, *so as they become weapons of righteousnesse, Rom. 6.* Euen as that cloud of Gods presence, first filled the sanctuary, and thence spread it selfe into the whole house; So the soule, being first *filled with all knowledge and goodnesse, Rom. 15. 14.* they breake out thence, and show themselues in the body, as the outward temple; *Know ye not, your bodies are the temples of the holy Ghost?* Now the externall grace which we receiue from Christ, is that whereby we are in this or that state and condition; some teachers, some gouernours, some taught and gouerned. Euen as the naturall force of *Adam* doth frame the matter of the naturall body, one part into an eye, another into a hand, &c. so this is from Christ that the multitude of Gods chosen, who are the matter of his body mysticall, some are made members of one kinde, some of another, the life of glory is that which wee looke for from Christ in the heauens, both for substance and circumstance of it. For looke as we haue, not onely from our first parents, a naturall life for the substance, both of soule and body, but also all the circumstanciall ioy, which from times, places, creatures,

creatures are incident to vs: So wee shall haue in Christ, and from him, not onely that glorious light of vnderstanding and loue, wherewith wee shall loue God, now seeing him as he is: not onely those glorious endowments of the body, whereby it shall become strong, immortall, glorious, spirituall, but all the circumstanciall ioy which shall in heauen be incident to our estates now glorified, wee shall be filled with it all through him.

2. For the second point, how we come to be filled: These three things must be obserued. First, that all fulnesse is in Christ, who hath receiued it without measure; *We haue it from him according to the measure of his gift*, *Ioh.* 1. *Eph.* 4. As the sunne hath fulnesse of light, in that perfection which doth agree to light; the Moone hath light from the Sunne in that measure wherein it is capable; so Christ, the Sunne of righteousnesse, hee hath fulnesse without measure; but the Church, with all her members are filled from him, according to the capacitie of them, as members vnder him.

Wee must know by what meanes we receiue our fulnesse from Christ: To which the answere is by being partakers of Christ himselfe, we come to be filled with the fulnesse of grace and glory in him, as by eating and taking the substance of earthly nourishments, wee come to haue the vertue in them, euen to be filled with spirits and bloud ingendred from them; so in Christ is life, by getting him wee come to partake in this life which floweth from him. More particularly, the meanes by which wee

wee come to be made partakers of Christ and so to be filled, they be such meanes as conueigh Christ to vs, or make vs receiue him. The first are the word and Sacraments, for as Persons by their words, and by a ring doe contract and giue themselues fully the one to the other: So doth Christ by his word offering vs himselfe, and by his Sacraments as pledges and tokens conueigh himselfe and bestow himselfe on vs. Now we receiue him partly by Humilitie, which doth emptie vs of our selues, and make roome for him, for pouerty and hunger are euery where made the forerunners of being filled: partly by Beliefe which doth feede on him and apply him, partly by walking in Christ, and exercising our selues spiritually; *be filled with the Spirit, speaking to your selues in Psalmes*, &c. Our walking in Christ maketh him settle and roote more and more in vs: Now the further hee dwelleth in vs, the more hee filleth vs; Beside that, the nature of fire is to burne out further when it is blowed and mooued.

The last thing to be marked is the order and degrees wherein we come to be filled; now Christ doth fill vs first in regard of parts at our first Conuersion, in as much as he doth giue vs such grace as doth oppose all sinne, and inclune vs to all obedience, that though we can accomplish nothing as we desire, yet in the inner Man as wee are new creatures, wee delight in the Law of God: As the frame of an Infant is full for the members, though it is small for quantity; so is the frame of our Grace. 3.

Secondly,

Secondly, we are filled with fulnesse after a sort for the present age of Child-hood, in which wee now liue: thus the Romanes are said to be full of goodnesse and all knowledge; full after a sort for this state of Child-hood in which wee here liue, full in comparison of more imperfect beginnings. Thirdly, lastly. We are absolutely filled with all that fulnesse which doth belong to vs as members of Christ, and that is to be done in heauen hereafter: Looke as the first *Adam* communicateth and filleth his Children with this naturall life, so as they are first infants, then ripe for children, then men: So Christ doth gradually impart vnto vs his members this fulnesse, which dwelleth in him.

Vse 1. We see then that all fulnesse is from Christ: how doe they then forget themselues who seeke righteousnes out of him? That befalleth them, they leaue the well-head of all grace and glory, and digge Cisternes which will not hold water.

Vse 2. This doth teach vs to come to Christ. Bountifull Lords want none to reteyne to them, happy is hee who may shrowd himselfe vnder their wings: Shall we not presse with reuerence to this Lord of Lords, who doth fill all in all with his spirituall blessings, who keepeth an open house, inuiteth, *Ho, whosoeuer thirsteth, let him come and drinke, yea drink freely the waters of life*; and *Iohn* 7. 37. *Whosoeuer commeth to me, I will not cast him forth*? Christ may complaine as he did sometime with that people of the Iewes, *How oft would I haue gathered you, but you would not?* So hee may say to vs, How oft would

would I haue had you, blinde, naked, miserable by nature, come to me, that ye might be filled with righteousnesse and life, but ye haue refused? Well, did we know what wee are called to, and what wee might finde in him, then would we come and be suiters to him, *Iohn.* 4.

10. *But alas this is hid from our eyes.*

FINIS.

Faults escaped.

Page 73. *line* 13. *read* collectiuely. *Page* 82. *line* 27. *read* paralell. *pag.* 90. *line last*, *r.* an. *pag.* 92. *l* 23. *r.* then God may permit or deliuer a sinner to sinne, and no sinne followeth. *p.* 112. *l.* 8. *r.* in infancie. *p.*131. *l.*25. leaue out *not*. *p.*136. *l.*5. adde, are. *p.* 140. *l.*14. *r.* benediction. *p.* 148. *l.* 15. *r.* typified. *p.* 150. *l.* 10. *r.* consectary. *p.* 163. *l.*7. adde, hath these ends. p. 178. *l.*22. *r. Partus*. *p.*183. *line* 1. *r.* darkenesse. *p.*205. *l.*9. *r.* the Doctors. *p* 207. *l.*21. *r.* count. *p.* 224. *l.*3. *r.* to a head *p.*226. *l.*2. *r.* one. *p.*227 *l.*9 *r.* successiuely *p.*228. *l.*6. *r.* one. *p.*228. *l.*12. adde, in. *p.*232. *l.*7. *r.* necre. *l.*242 *l.*32. in the margin, blot out *Doct.* 2. *p.*268. *l.*24. blot out, with prauity, and *l.*27. *r.* pronitie to sin. *p.*301. *l.*5 and 6. *r.* may not one that hath it. *p* 311. *l.*14. *r.* propounded. *p.*338. *l.*5. r. for *p.*340. *l.*15. *r.* within vs his grace. *p.*345. *l.*4. *r* an 355. *l.*26. *r.* preparatiue. *p.*357. *l.*19. preparation. *p*359. *l.*2. for the latter (our) *r.* one. *p.*355 *l* 25. *r.* preparatiue. *p.*363. *l.*26 *r.* resist; That the will of the creator is the necessitie of things, on Gods decree necessitie followeth. But this, &c. *p.*383. *l.*1. *r.* stile. *p.*384 *l.*4. r. much lesse. *p.*402. *l.*13. *r.* euer. *p.*343. *l.*13. Grace once. *r.* great ones.